The ISSUES ISSUE 1

the Link

Concordia University
Montreal, Quebec

Tuesday, March 22, 1988
Volume 8, Number 39

Agenda

Use the Agenda to publicise any Concordia-related event. Drop off your info at our offices at Sir George(H-649) or mail it in, indicating Agenda on the envelope. Deadlines are 5 p.m. Friday for Tuesday issues and 5 p.m. Wednesday for Friday issues.

TUESDAY MARCH 22

Vocal Ensembles at McGill- 5 pm, Pollack Hall, 555 Sherbrooke St w, FREE.

McGill Concert- Norair Artinian on piano. Works by Mozart, Chopin, Bartok, Rachmaninov. 8 pm, Pollack Hall, 555 Sherbrooke W, FREE.

Clarinet Recital- works by Rosza, Debussy, Edwards, Jarczyk and Bruch. Loyola Chapel, 7141 Sherbrooke W, 8 pm. FREE.

WEDNESDAY MARCH 23

Jazz Ensemble at McGill, 8 pm, Pollack Hall, 555 Sherbrooke W, FREE.

Noel Laporte- violin, with pianists, perform Ravel, Mozart, Beethoven, Brahms, at McGill, 8 pm, Redpath Hall, 3461 McTavish, FREE.

Madeleine Gagnon, writer, 14h45 - 16h00, H-620, info 848-7500. Sponsored by the Departemet d'etudes francaises.

THURSDAY MARCH 24

Richard Wollheim, philosopher, on "Representation and Pictoral Meaning." H-937, 8:30 pm. Sponsored by Dept. of Art Education and Art Therapy.

Jack Winter, Writer in Residence, reads 8 pm, Chameleon Theatre, Loyola.

Claire Kramsch of MIT speaks on 'L'enseignment du disscours dans la classe de francaise," 3 - 5 pm, H-762. info call 848-7504/7500. Sponsored by d'Etudes Francais Concordia.

J.Hillis Miller, University of California, on "The Role of Theory in Teaching" at McGill, Stephen Leacock Building, L-232, 6 pm. info 398-4216.

David Parnas, professor at Queens University, on "Why STAR WARS can never be trusted." 8;30 pm, H-110, info 848-2595, part of the Science College Lecture Series.

Concordia Jazz Ensemble, F.C Smith Auditorium, Loyola, FREE, 8 pm. info 848-4706.

FREE TRADE Debate, with Barbara McDougall, Lloyd Axworthy and Steve Langdon. 5:30 - 7:30 pm, H-110, FREE. Sponsored by CUSA, Political Science and the Shool of Commmunity and Public Affairs.

March for Peace in Central America on the anniversary of the death of Archbishop Oscar Romero, 7 pm, Leave Belmore house 6 pm.

FRIDAY MARCH 25

Realize your potential, 7:30 pm, H-511-1, FREE, practical meditation techniques.

Poet tea party—8 pm, Cafe Commun/e, 201 Milton, open stage, Marcus Jeffers, Gene Vincent etc. Proceeds ($2) go to creation of poetry performance collective. info 842-3344.

GENERAL

Weekly Meetings of Concordia Students against Apartheid every monday night, 6 pm. P-Annex, 2020 Mackay, rm 203. Everyone welcome.

Practice Room with piano available/ Record lending library. come to AD 121 Loyola, Monday-Friday, 11 am - 3 pm. Info: 848-3510. Sponsored by the Dean of Students Office.

Information is now available on the Peter Glasheen Memorial Scholorship in International Business. Contact Roger Cote, Fin.Aid, or Mary Genoa or K.C.Dhawan in the BUS program.

Campus Ministry holds weekly group sessions at SGW H-333-4 on relationships/communication, the gospel, self-awareness, meditation and more, running from February until April. info: MBeertone, 848-3591.

Debating Society meetings Wednesday 7 pm H-333-6 and Fridays 2 pm H-539-1.

HEALTH SERVICES 9 - 5 daily, closed 12 - 1:30 except for emergencies. SGW 2155 Guy, Rm 407, Loyola 6935 Sherbrooke, Rm 101. No appointment necessary to see a nurse. A wide range of medical services are available, including specialists.

Hillel General Meeting- 7:30 pm, Annex P-03 (downstairs) All members welcome. info 848-7492.

You are going to need a valid Concordia ID card to write your final exams. Get your card validated at the Registrarss Services, LOY-AD-211, or SGW N-107. Get a new card Tuesday or Wednesday at either campus, and bring your contract and another piece of ID.

Auberge Transitions a shelter for battered women in the Montreal area, needs volunteer(s) to help donations co-ordinator wwith clothing sortings. Training provided, only females please. 489-6607 after 6 pm ask for Linda or leave message on machine.

Genocide Exhibition March 22, 23, 9 am - 9 pm, Hall Building Lobby. Sponsored by the Armenian Students Association.

James Guitet 1977-1987, "Propositions" at Gallerie de IUQAM, Pavillion Judith-Jasmin, J-R120, 1400 rue Berri. Until April 2. info 282-8421.

Iranian Cultural Week- Mar 21-23, Hall mezzanine. Featuring hand-made ceramic, wooden and glass objects, carpets, slides, posters and food. Sponsored by the Iranian Students Association, info 848-3537.

WOMEN'S LISTINGS

Lesbian Studies Coalition of Concordia will be holding weekly discussion/support/action sessions every Wednesday at 4 p.m. at the Simone deBeauvoir lounge (2170 Bishop, downstairs). New women, students and faculty, welcome!

The Women's Studies Student Association is looking for new members. All Women's Studies students welcome. Meetings each Tuesday, 2 pm MU-301-1.info 848-7449.

Concordia Women's Collective new members welcome. We meet fridays at 1:30 pm, 2020 Mackay, rm 202. If you want to join or have ideas call 848-7411 and leave a message, or call the Women's centre 848-7431.

Mireille Neptune-Anglande economist, on Haitian women and their contribution to the Haitian economy. Mar 28, 6:10 pm, Simone de Beauvoir Institute, 2170 Bishop, info 848-2370. Sponsored by le Centre de recherche et d'enseignment sur la francophoniee des femmes.

Classified

Classified rates: 20 cents per word, for Concordia students, 25 cents per word for others. Deadlines are 5 p.m. Friday for Tuesday issues and 5 p.m. Wednesday for Friday issues. Drop off ad and payment in rm. H-649

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continued on page 4

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AGENDA

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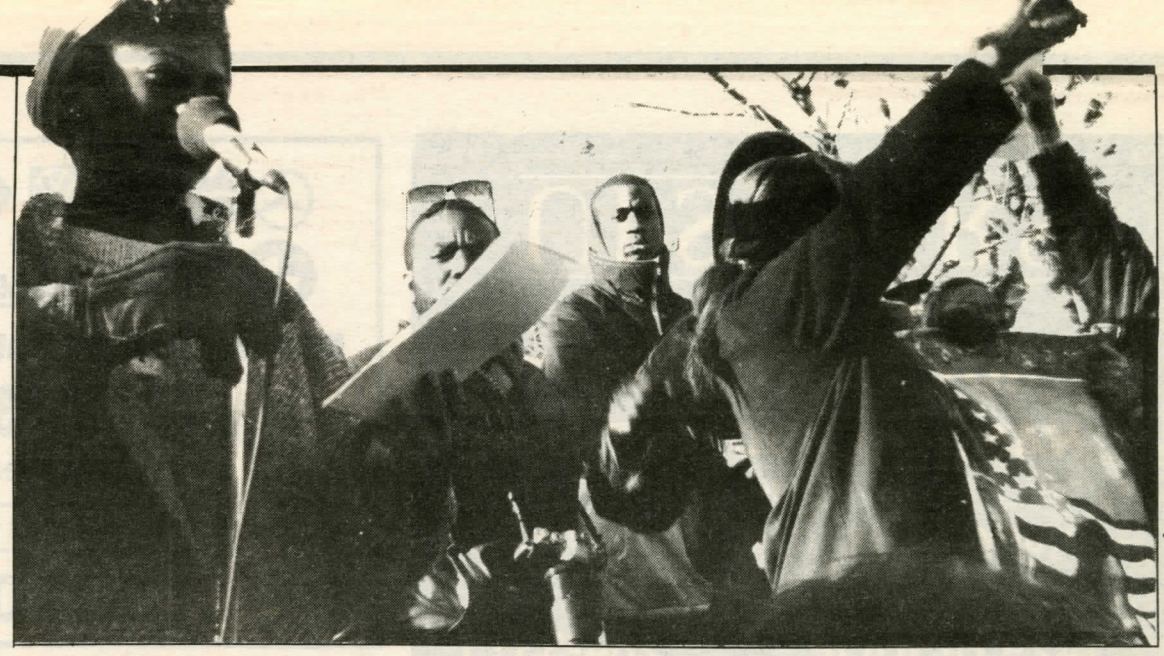

Photo by Ita Kendall

Maxine Clarke, out-going Cusa co-prez spoke out against racism in the police force Saturday as participants strongly showed their support.

by Louise Gagnon

Blacks and whites took to the streets together Saturday to protest racism in the MUC police force.

A crowd of about 2,000 marched through NDG chanting "What do we want —Justice!" and "When do we want it—Now!" and carrying placards that read "Justice yes, racism no."

Since the death of Anthony Griffin last November, the black community has organized four demonstrations calling for more equitable representation of minorities in Montreal's police force.

Griffin, a black teenager, was shot and killed by MUC constable Allan Gosset in the parking lot of NDG's Station 15. Gosset was acquitted on a charge of manslaughter in February for the shooting. The decision is being appealed.

CUSA co-president Maxine Clarke, who is also a member of the Coalition against Systematic Oppression, spoke at the demonstration, calling Griffin a "victim of the system."

"It's the system that seeks to keep us down, to suppress us, and oppress us," Clarke said.

Griffin's mother Gloria Augustus also spoke. She said it was the duty of Quebecers to "stand up and uphold an urgent call for justice." She added, "Blacks have been the object of intimidation."

While Augustus spoke, cries of "murderer" and "we won't forget" were shouted amongst the crowd.

During the rally - in what organizers called a mock re-enactment of the Griffin shooting - a black teenager was 'shot' by someone dressed as a member of the Ku Klux Klan.

Members of black communities in Toronto and Halifax attended the demonstration and said Griffin's death was not just a local issue.

"A racist pig is the same here as it is there," said Jerry Taylor, a representative of Nova Scotia's black community. "It's a national issue, and we will win."

Councillors in the Montreal Citizens Movement said continued pressure by Montrealers will create a fairer climate for minorities in the city.

Councillor Sam Boskey said the MUC has sent recommendations to the provincial government suggesting changes in the police complaints board.

Two boards now exist to deal with citizens' complaints of unfair police treatment. One board, which includes civilians, hears police reports filed by citizens.

If the board finds the reports warrat disciplinary action, they are then sent to a higher board, made up only of police officers, which decides on how police officers will be disciplined.

The MUC proposes to merge these boards and form a single board made up of a majority of citizens, which would hear complaints and implement dicipliinary action.

Boskey said the MUC is awaiting Justice Minister Hebert Marx's decision on the recommendations.

MCM councillor Arnold Bennett said Griffin's shooting was "not an isolated incident" adding, "People like that should not be allowed on a police force anywhere."

Ronald Rock, a member of the Black Community Council of Quebec (BCCQ), said the demonstration served its purpose in lobbying for justice.

"It was effective," Rock said. "I think we've accomplished our goals in terms of assuring those kinds of injustices no longer occur in Quebec."

Dan Philips, a member of the BCCQ, said a different strategy is necessary in order to make people realize racism is a common problem.

"The question of hostility, brutality, and name-calling is a constant thing," Philips said. "You can only pursue one strategy for a time. We now have to change direction."

Garbage burning dangerous: QPIRG

by Christina Tapler

An independent student research group at Concordia will start a city-wide awareness campaign this summer on the dangers of garbage incineration despite a referendum loss earlier this month asking students for more funds.

The referendum, which took place during the CUSA general elections March 8,9 and 10, asked students if they wanted to fund the Quebec Public Interest Research Group (QPIRG) at Concordia. The group, currently funded as a club under CUSA, would have collected about $83,000 a year had students voted "yes" to a 20 cent per credit fee.

The Concordia QPIRG is not discouraged by the referendum loss. The group will boost its publicity and try again next year, said spokesperson Yun Jen.

QPIRG is currently sponsoring a campaign to encourage students to throw their lecture notes into a recycling bin instead of the garbage at the end of each semester. But Jen said the campaign should take more than one year and will suffer because of the referendum results.

Members of the "no" committee, including CUSA Education Vice-President Randy Orr, opposed Q-PIRG's independence. They objected to the large amount of money requested and that students were being asked to pay.

"Not one person is ideologically opposed to PIRGs," said Orr, who questioned the fairness of QPIRG's demands.

"QPIRG is a wonderful thing. So are lots of (causes), but do we want to fund them all?" he asked.

Jen said QPIRG is different from other clubs in CUSA. "We want to clear the air abou what we do," said Jen. "We're a long-term research organization."

The concept of PIRGs was developed in 1970 by American consumer advocate Ralph Nader as a forum for student advocacy, researching and acting on social issues.

At Concordia, QPIRG was formed as a club in 1981. It has since published an internationally acclaimed study on the harmful effects of the Depo-Provera contraceptive drug, which helped lead to its banning in several developing countries. It also published other reports on environmental and economic issues.

"We must be confident our funding is stable to continue our research and finish what we start," said Jen.

QPIRG received about $2000 from CUSA this year, but Jen points out it is not indicative of every year.

The McGill University QPIRG won its bid for independence when 2400 students voted 2-1 in favor of voluntary student funding.

Only 1283 students voted in Concordia's referendum. But the Concordia QPIRG campaign was greatly restricted, said Jen.

Concordia QPIRG could begin publicizing only one week before the campaign and was limited by CUSA to twenty posters for the entire Sir George campus, said Jen. By contrast, McGill had been flooded by posters since September.

Black janitor beaten at McGill

MONTREAL (CUP)—A black maintenance worker is suing McGill University, saying he was beaten by two university security guards in a racist altercation last May.

In a civil suit filed in Quebec superior court January 8, Seifrid Bentley—who has worked for McGill for 13 years—alleges he was punched, kicked, and handcuffed by the school's security officers while he was waiting outside his supervisor's office last spring.

Bentley has also pressed criminal charges in municipal court against the two security guards, John Riendeau and Patrick Blue.

According to documents submitted for his civil suit, Bentley noticed an error in his pay cheque last May 28, went to see Dominic D'Eramo, his physical plant supervisor, and was told to wait outside.

D'Eramo's office is located next to the security office. Bentley said Riendeau looked at him through the door of his office and using "a very rough and insultin voice," asked "hey, what do you want?"

"(Bentley) was taken aback by his tone of voice and did not answer him," the document says.

Riendeau then showed his security badge, told the maintenance worker he was not supposed to be in the building, then grabbed Bentley's hands and dragged him toward the security office.

According to Bentley, Riendeau and Blue then twisted his arm, took him in a neck hold and handcuffed him. During the tussle, Blue allegedly punched Bentley in the eye, saying "all of you are the same."

The two guards were shoving Bentley into the security office when someone knocked on the door. Bentley said he yelled for help, prompting D'Eramo to open the door.

When asked by the security guards, D'Eramo indentified Bentley. The three then went outside, leaving Bentley hand-cuffed in the office for 20 minutes until police arrived.

Bentley said in the suit that the attack was "consciously and intentionally motivated by racism," and is asking for $25,000 in damages.

McGill officials were not available for comment but in a legal reply submitted to the Superior Court, the university denies that race was "a factor" in the incident.

According to the university document, Bentley refused several times to identify himself when asked and shoved Riendeau, making him lose his balance and forcing the security guards to use force to restrain him.

William Schabas, Bentley's lawyer, was skeptical of McGill's version, saying "I don't think it's credible that a little man goes about picking fights with big men in blue uniforms."

In a similar incident, Sherwood Barker, a black janitor at John Abbott College has filed a complaint with the Quebec Human Rights Commission for alleged racist remarks by his co-workers. The commission has refused however to make details of their investigation public.

The hearing for Bentley's civil suit has been set for April 20.

Concordia's women's ski team (above) was jubilant Sunday as they won the Quebec university skiing championship for the fourth time in 10 years. The weekend competition at Chantecler marked the end of the Quebec University Athletic Association Alpine skiing season. The men's team ended the year in second place behind UQAM. PHOTO BY SHANE MAHOOD

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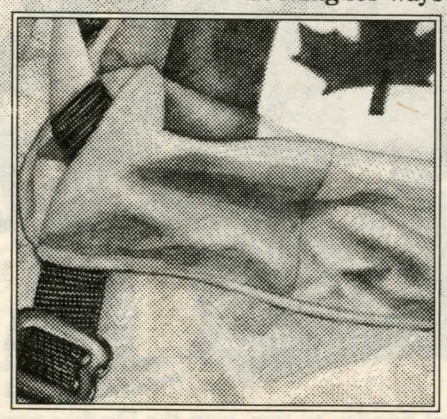

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continued from page 2

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First day of Spring—BAH HUMBUG!.

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Editorial

Linking Issues

This is it—installment 1 of the Link special joint issue. For all those who still haven't figured out what the heck we're doing (or why), the "Issues issues" today and next Tuesday are dedicated to exploring the links and conflicts between our experiences as people systematically oppressed because of our race, gender, religion, physical ability and sexual orientation —singly or in combination.

Because we stand out—or because we don't want to—we suffer daily discrimination that we often take for granted. The forms of abuse are universal; we take it and we also dish it out despite our painful familiarity with it.

In the face of the common onslaught, we have to get away from the "us and them" mentality. We can't separate issues into neat little parcels. There is discrimination within communities, and each one overlaps with others—creating both problems and shared concerns.

To explore the complexities surrounding these issues, we decided to put them side by side in these two "Issues issues". We hope to add to a growing discussion of "simultaneous oppression"—the idea that *all* forms of oppression are perpetated by a system we're *all* living in.

Each isolated incident occurs in a larger context of ignorance and exclusion that implicates us constantly—simultaneously—as victims *and* victimizers. Even as passive bystanders, we are reinforcing the status quo.

What's happening today to someone else—someone different from us—as a result of our indifference and yes, our prejudice, is the same thing that happened to us yesterday. We have to understand that.

Maybe then we can start to talk—and change.

The second installment of the Link Issues Issue will be published Tuesday, March 29. The deadline for articles, poems, stories...etc. is Friday, March 25. We invite your submissions. Call 848-7405 or drop by room 649 in the Hall Building for ideas or to submit stuff.

Visible Majorities???

Some of the writers in this issue have chosen to use the word "visible majorities" in an effort to get away from the negative connotations of "non-white" and "minorities" and from the technicolor overload of "people of colour" ("does this mean we have to paint rainbows on our faces?")

We thought "visible majorities" is a fun label to play with because it's accurate on a global scale and a pun on "visible minorities".

Nobody seems entirely happy with any of the labels, though. The English language doesn't really accomodate any kind of labelling that's more specific than "the white group" and "every other group".

Maybe it's time for a revolution....

Letters

Concordia's administration "incompetent"

to the editors:

I was shocked to learn from *the Link* article of March 7 that the university spends $6 million on rent plus $3.5 million in interest charges per year.

If these figures are correct then in my opinion we are the victims of incredibly poor planning and incompetent Administration. Valuable resources that should be used to improve the quality of education and updating equipment is spent on rent and interest and it appears that this will go on indefinitely. The only answer our Administration seems to have is to push Quebec for more money.

Not only is this situation disgraceful but we have resigned ourselves to being the laughing stock of Montreal, spread into dumps called annexes. Professors and students shuffling back and forth in this endless maze.

As an immediate solution to the problem I would suggest;

1) More efficient use of the Loyola Campus which at times resembles a ghost town.

2) There is plenty of space on the Loyola Campus for five, three story buildings without disturbing athletic facilities. These buildings are inexpensive without the need for escalators or extensive air conditioning.

a) An engineering and a commerce building could be put up within a year at a cost off about $6 million each. This would allow us to move a large number of people out of rented space downtown.

b) Negociate with McGill to allow our graduate students and researchers to use their library. In this way we may avoid the necessity of expensive library facilities we need until we have reduced our rental bill to zero.

It is very seldom that in the history of an institution of this magnitude an opportunity presents itself to correct a major error of building the Hall Building downtown. Those of us who were at Sir George at the time predicted the disasterous consequences that would follow of having no where to expand except at an exorbitant cost. It is time we seriously considered moving our main operations to Loyola. The money raised for the new libary is more than enough to solve the space and financial problem. Our students and the academic community are entitled too something better!

Carl Goldman
Associate Professor,
Dept. of Civil Engr.

"International White Women's Week"

to the editors

This year's international women's week (IWW) committee at Concordia University was the epitomy of privileged white women organising in the name of feminism and solidarity but "forgetting" to involve those who they are theoretically in solidarity with.

This was quite obvious by the drastic underrepresentation of women from diverse cultures, customs and races. Not even when this fact was pointed out was there a concerted effort made to involve women who had previously expressed interest in getting involved. Instead a networking committee was formed only two days prior to the making of the poster and four days before the final disbursement of monies. This effectively made it impossiblle for women who may not already be organised to get involved. (the networking committee disbanded before it could get started)

It was for those reasons that as Black women and members of the Congress of Black Women of Concordia we made the decision to withdraw our participation from the IWW organising committee.

Before racist attitudes can be permanently removed from our socio-economic and political systems we must look at our own racist attitudes and cultural biases and understand the degree to which our actions neglect and alienate others.

For too many of us, racism is percieved only in terms of actions of violence or name calling. The deletion of overt signs of racism is not enough.

Racism works at the unconscious level. It involves the attitude of inherent superiority which assumes that one group can speak and make decisions for others. Hence international women's week cannot be international unless women of different races and ethnic groups are an integral part of the organising, planning and decision making process.

The Congress of Black Women of Concordia

The politics of Middle East food

To the editor

In the controversy over the "Jewish Culture Week", one of the Palestinian complaints was that "non-Jewish" food was served.

The reference was to Felafel, Tehina and Couscous which are foods popular both in Israel and the Arab world.

The problem of the Palestinians and their supporters in this matter is that they do not want to understand that a majority of the Jewish population does not stem from Europe but rather from Islamic countries where Jews and Muslims shared the same culinary traditions. These are "Jewish" foods as much as they are "Arab".

To ignore the fact that Israeli Jews and Arabs share the same favorite foods is to ignore the fact that Israel and its people are an integral part of the Middle East. This is only inconvenient, of course, for people who do not want Israel presented as anything other than a European colonial entity.

Facts which get in the way of this preconception must be eliminated at all costs by the true believer.

Ira Robinson

A message to smokers

to the editors,

Just a message to the smokers at Concordia: cigarette smoke is the residue of your pleasure. It permeates the air and putrifies my hair and clothes, not to mention my lungs. This takes place without my consent.

I have pleasure also. I like a can of beer now and then. The residue of my pleasure is urine. Would you be annoyed if I stood on a chair and pissed on your clothes without your consent?

Concordia maintenance person who wishes to remain anonymous

Buying time for starving children

to the editors

The Centre d'Etudes de la Vie en Evolution (CEVE) is indebted to Professor Malcolm Foster for giving us the opportunity to better explain our position about developing a product and distribution system to help feed the malnurished children of the world.

We whole heartedly agree that our can of 'milk' will not solve the agricultural and political problems of the world, but we believe that it will buy time for many children until a concerted effort is implemented to reinstate an ecological equilibrrium from where self-sufficiency will be a reality.

We like very much your ideas on reforestation of arid climates and would like to hear about and see your program being implemented.

In response to your objection to using the term 'milk' we would like to say that the people in developing countries who died or became sick because of this foreign aid occured because the milk was in a powdered form and that it was mixed with contaminated water. We knew of this tragedy which was precisely one of the reasons we have our 'milk' already prepareds. Moreover, we chose the term 'milk' because it is a universal symbol and a reality for sustaining new life.

The new children are born with their dignity intact only soon to learn that it is stripped away by other forces. We feel an urgency to give back their dignity and pride that people of this planet so badly need. This also includes our own dignity.

The Centre d'Etudes de la Vie en Evolution thanks you, once again, Professor Foster for your concern about the success of our project.

Russell Wood
CEVE

"No double standards, please"

to the editors

I wonder if Heather Hamillton will make sure that all political materials be removed from the Arab Students' Association cultural week.

I remember last year that their exhibition was filled with nothing but hate literature.

So let's not have double stadards Ms. Hamilton.

Laurie Nelson

More letters, page 19

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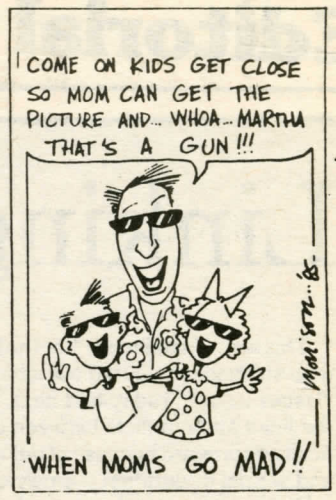

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The blind are breaking out

by Bronwyn Chester

Being a blind university student used to mean being exceptionally bright and determined, having a lot of "special attention" from sighted people, and studying "social work". At Concordia, that's changed.

New computer technologies and a general change in attitudes toward the disabled have made the university more accessible to the visually impaired.

Fifteen years ago, Concordia had only two visually impaired students, both in the humanities. Today, there are 25.

"It used to be that we would shove the visually impaired into social work," says Leo Bissonette, assistant coordinator of Services for Disabled Students and visually impaired himself. Today, he says, they are in all disciplines: management information systems, psychology, and biology, as well as humanities.

The term visually-impaired is used today instead of the word blind because there's a wide range of visual impairment and total blindness is rare. Tina Mintz, 27, and John Diankageorgiou, 23, are two of Concordia's visually-impaired students. Mintz has 10 per cent vision in her right eye which allows her to make out shapes, colors and magnified print. Diankageorgiou has "zero vision" in both eyes.

Mintz lost her sight only three years ago when the diabetes she has had since childhood caused hemorrhaging behind the eye and the formation of scar tissue. Diabetes is a major cause of visual impairment in young people.

Diankageorgiou was born with no vision.

She's in applied social science and women's studies. Most of her required texts are in print only.

He's in commerce: Numbers, graphs and charts figure large in his readings.

The differences between Mintz and Diankageorgiou mean that their needs vary greatly. "We study and get around in completely different ways," says Diankageorgiou about himself and Mintz.

Mintz's loss of vision has been gradual and she expects it to worsen. She is not yet proficient in Braille, the six-dot alphabet for the visually-impaired. She may never be—another side-effect of diabetes is the loss of sensitivity in the fingertips.

Being newly visually-impaired, Mintz chose a seeing-eye dog over a white cane. Any legally blind person—someone with less than 10 per cent vision in the better eye with corrective lenses—must carry a white cane or be accompanied by a dog in order to be legally protected in an accident.

Sheena, the playful chocolate brown retriever Mintz has had for the past two and a half years, helps her owner find her classes.

"Initially, I go with Sheena and someone else to the classroom.
Once I'm there, I tell Sheena the name—'psych', for instance —and then she'll know where to take me the next time. She's got a good emory," says Mintz.

Diankageorgiou carries a white cane, is proficient in Braille, and can also use an Opticon.

An Opticon is an instrument which reads a letter and electronically converts it into the vibrating shape of the letter. Diankageorgiou runs the scanner, letter by letter, over the text with his left hand, while "reading" the letters with his right.

"John's sixth sense is incredible," says Mintz. "He knows when there's a wall coming up, and he recognizes people by their smell."

At lectures, Mintz uses a tape recorder for notetaking, and has the professor read out anything written on the board or projected overhead. That can get quite complicated in a class like urban planning where many graphics are used, says Mintz.

After class, she takes her four-track tape recorder and makes condensed notes.

"I just keep the important information. When I'm studying for a test, I just listen to them over and over. They can put you to sleep, but you can do other things while listening."

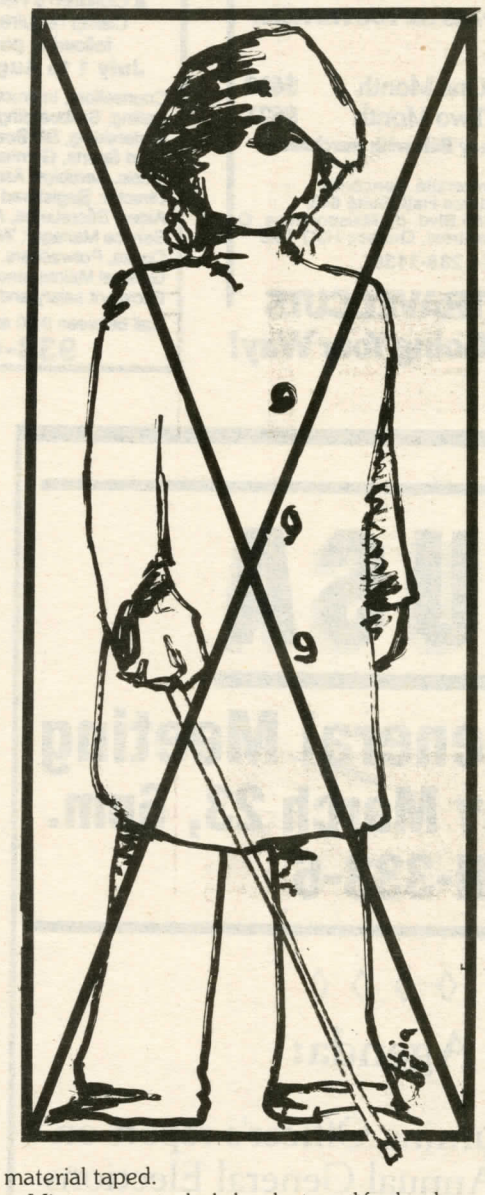
Dinkageorgiou takes notes in Braille, using a pocket slate with holes in it that he fits over a page, and a stylus to punch out the dots.

"I can Braille at the rate of people talking," says Diankageorgiou, adding that he prefers reading in Braille over using the Opticon because "it's faster."

But the many numbers and charts in his textbooks make the Opticon more practical. "It's difficult to reproduce graphics in Braille," he says.

Library research poses challenges for both Mintz and Diankageourgiou, though Mintz has more of it.

To start researching a subject, Mintz phones a librarian especially designated to help the visually-impaired. Frequently, she needs a sighted volunteer to help select her material. Then begins the task of having the



material taped.

Mintz can get whole books taped for her by the Montreal Association for the Blind. The Centre for Disabled Students will tape articles and sections of books.

"Because of all the extra steps, like taping and having my papers proofed and corrected, it takes a lot of time to do research," says Mintz, remembering how quickly she worked several years ago at CEGEP, before she lost her sight.

Still, says Mintz, "I don't want to use my disability as an excuse for having extensions on deadlines."

For the moment, Mintz uses a typewriter to write papers. That will soon change, however, when she gets a computer with voice synthesizer, funded by Quebec's Office des Personnes Handicappees.

"Vert", the voice synthesizer, reads the screen letter by letter, word by word, or screen by screen, allowing the visually-impaired to edit and correct without the aid of a sighted person.

"I use the voice, or read the screen with the Opticon," says Diankageorgiou, "depending on what I'm doing." One thing the voice cannot do is tell you where the text is on the page and in commerce papers, he adds, format is really important.

Organization and cooperation from professors are important for visually-impaired students. "You have to be responsible for your own arrangements," says Mintz.

Mintz advises new students to find out ahead of time required readings for courses, and to tell professors early to send exams to the Centre for Disabled Students.

Exams are either translated into Braille, audio-taped or put on a computer disk from which Vert can read them aloud.

For the most part, both Mintz and Diankageorgiou have had cooperative professors. "There was just one guest speaker that wouldn't let me tape him," says Mintz.

But Diankageorgiou failed one accounting class last year because the professor "decided that he didn't want to read anything on the blackboard."

Other students offered to help if Diakageourgiou decided to take action against the professor. That time he didn't.

"I was stupid, I should have and I just didn't bother." he said.
"Now I would. If I detect a bad teacher, I'll just get out of the course. Last semester, there was one exam that was not very fair and I reported it to the finance department chairman."

Attitudes towards visually impaired students may have improved, in general. But there are always exceptions to the rule.

Freud as a R.E.A.L. Woman

Harry is having problems. More and more he finds himself....No Harry! Not that! Yes, attracted to...boys!

His father is very worried and sends Harry off to the shrink.

Harry, says the shrink, checking her watch and pocketbook, tell me how you **feel** Harry. Well, says poor hopeless Harry, when I see a boy I want to touch him gently on the neck, or maybe the arm—Not the arm! says the shrink. Yes, says Harry, and not only that, I want to lie beside him and stroke his hair under a blue summer sky—(Banal adjectives) scribbles the shrink.

Harry! she raises her voice, Harry! Have you ever wanted to... wear a bra!?

Nnnn...

Harry is cowering now.

You want to nurse a child don't you Harry!

In one last determined effort Harry blurts: NO! I love a boy, I want to be with him forever, I want...

Harry! The shrink is packing her alligator briefcase now as her digital watch beeps incessantly. I'm sorry Harry, your case is simple and decided:

Breast Envy

Report to my office three times a week for coital therapy. Here, take this rubber vagina and practice. I'll be instructing your father to keep you from all male company.

Breast envy is serious Harry. Remember who saved you.

Carolyn Gammon

The Drowning of Charlie Howard

The beacon fire of our anger will not stay down or lie
about the flamboyance of your life extinguished in the stream.
Even under airless waves, the flaming faggot will not die.

When they pushed you to the river's lip, flipped you against the sky,
you dropped into your final baptism, swallowed the river's gleam.
The beacon fire of our anger will not stay down or lie

at the bottom of a river to expire with a sigh,
but rise up like a burning current, emerge to flow and teem.
Even under airless waves, the flaming faggot will not die.

We found our temper in this flood of hate, and now demand why
all our lives they've tried to suffocate, why water choked your scream.
The beacon fire of our anger will not stay down or lie.

The spark of spirit within the wood-stick is lively and spry.
The river sprays and steams above and around their deadly scheme.
Even under airless waves the flaming faggot will not die.

Our fury will not cool though fatal eddies cascade by.
We will not drown without an ark, without the rainbow's beam.
The beacon fire of our anger will not stay down or lie,
even under airless waves; the flaming faggot will not die.

Peter Tyler

+Charlie Howard was a twenty-three year old gay man who was murdered on July 7, 1984 in Bangor, Maine. He was jeered at, beaten and thrown off a bridge into the Kenduskeag Stream by three homophobic youths. Despite his cries that he could not swim, the youths left him there to drown.

The slaying of Charlie Howard was the singular event thatangered the small town's gay men and lesbians enough to organize and protest the killing—despite open hostility and that "blame-the-victim" belief that Charlie was an easy target because he was so "effeminate".

The three youths spent less than two years in correctional institutions before being released.

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ii) 1986-87 auditor's report.

iii) Appointment of auditors for 1988-89.

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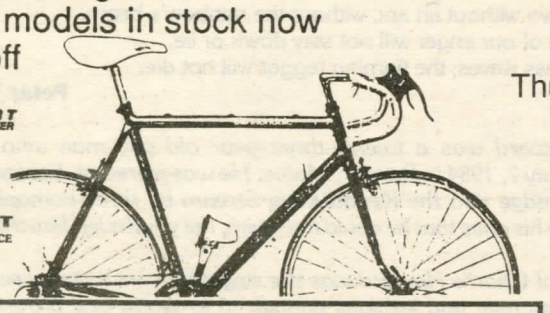

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Together for a revolution

by Peter Tyler

In the personal lives of many gay men (including myself and the numerous gay men I've talked to), women have proved more often to be our friends.

In the elementary school playground, many of us were shunned by other boys, which was usually fine with us because we preferred the company of girls. In high school most of us had exclusively female friends—especially straight female friends who, as women who loved men, understood our love lives and losses.

Coming out as gay men we found the most supportive people to be our sisters, mothers, and women friends. When my roommate comes home from work complaining about the asshole men she works with, their sexism and macho-ness strike the same notes of discord within me as they do her. As a faggot, I too have been up against those men.

Women and gay men have parallel struggles-but not the same struggles. Though interdependent, the oppressions of women and gay men are different.

Where women have been oppressed, gay men are often excluded. For example, gay men do not enter into marriage contracts, where one partner exchanges personal service for economic support and security. In fact, gay men are not permitted such legal, socially-sanctioned married lives.

We both struggle for control over our bodies and lives, but in different ways, from different sources. While both women and gay men face violence in the streets, a woman getting assaulted by men is different from a gay man getting queer-bashed by men—even when it's by the same men.

And while patriarchy keeps both women and gay men down, it remains true that the patriarchy is a system of male power and privilege—over women—and that gay men are still men in this system no matter how we have rejected or been rejected by the patriarchy.

Gay men do not earn sixty percent of the wages of straight men, the way women do. Gay men must examine our privileges as men, and we must examine our own sexism and—it pains me to say it exists among some gay men—misogyny.

And despite our commonality as gay people, the ways in which lesbians and gay men have clashed in the past ought to be indicative (and educational) about our differences.

Even though we do have different concerns, stemming from the differing realities and experiences of our lives, the oppression of women (of all sexual orientations) and gay men springs from the same rot.

Now don't let anyone fool you by saying that the society in which we live is not patriarchal—because it is. One thing that the patriarchy does is divide human personality traits into two kinds, "masculine" and "feminine", attribute each to a certain gender, and assert that "masculine" qualities are better.

Feminist women have long criticized the system of gender-role stereotypes and its oppressiveness in the lives of women. While both men and women are straitjacketed into these stultifying roles, women have been assigned the "negative" qualities. Out of this have been spawned the sexist/mysogynist myths of female inferiority.

The patriarchy keeps its system of gender roles in place through homophobia.

If a man is not macho (violent, aggressive, dominating, etc.) he is accused of being gay (sissy, faggot, unmanly). Homophobia makes him want to prove he is *not* gay, so he (re)asserts the patriarchal definition of "masculinity".

Feminists who seek to alter, if not dismantle, the patriarchy are accused of being lesbians (man-haters, castrating bitches). Homophobia keeps a woman not only in her gender role stereotype, it keeps her from resisting sexism and from committing herself to women.

To struggle against homophobia—our interest as gay men—is to struggle against patriarchy.

There's an old 1950s tune that sings: "The purpose of a man is to love a woman, and the purpose of a woman is to love a man". This succinctly sums up what the patriarchy deems "appropriate" sexual behaviour for each gender.

Because men who love men and women who love women are going against this basic sexist principle, our sexualities have been confused by the patriarchy with gender role nonconformity.

It is no mistake that in Margaret Atwood's *The Handmaid's Tale*, the sex-crime of homosexuality is called "gender treachery". The very nature of gay/lesbian sexuality is treacherous to gender roles. So, homosexuality gets confused with transvestitism and transsexualism, and we get lumped into oppressive (but re-claimable) stereotypes—of gay men as screaming nelly queens, and lesbians as cigar-chomping diesel dykes.

We—gay people—are held up by the patriarchy as a fear-inspiring spectre to keep people in line, in their gender roles. When we affirm as we do and must—that "Gay is Good", that homosexuality is as valid as heterosexuality, the patriarchy has no more "ogre" to scare people into place. Sexism is eroded as gay people liberate ourselves.

Gay men ought to explore the ways in which our sexuality (though not a conscious choice) has revolutionary potential to dismantle the patriarchy—the system that oppresses us and women. We can explore the potential revolutionary uses of aspects of our gay male culture—drag queenery, flaming faggotry, and androgyny.

The patriarchy keeps men competing with each other and dominating each other, women, children, plants and animals. The patriarchy tells us that men are not emotive, and any expression of emotion (especially among men) is to be stilted and veiled in aggressive, competitive ways (as in men slapping each other around to express affection).

The patriarchy teaches men the dialogue of violence as the only language of conflict resolution—which is why the army is considered a male/manly/masculine domain.

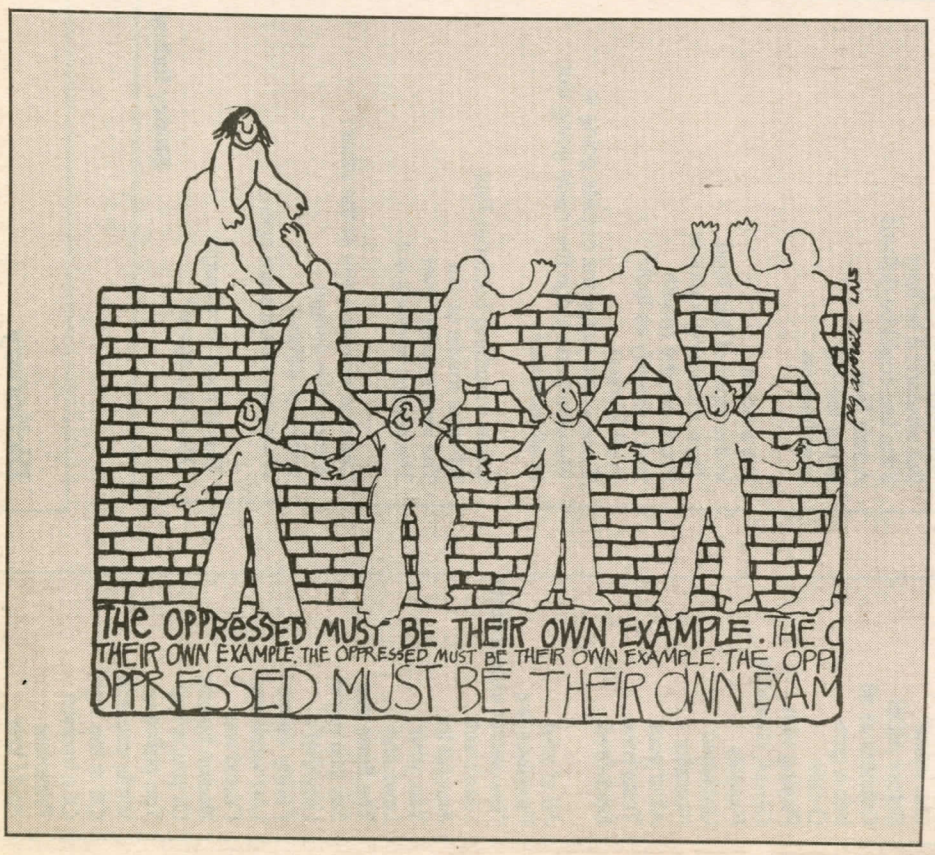
In this way, the patriarchy spawns all kinds of social evils—imperialism, racism, militarism, environmental destruction, the competition and aggression that keep capitalism in place. The patriarchy connects *all* of our struggles.

If gay liberation opens our culture to men-loving-men, emotive men and tenderness between men—the goal of even the most reformist gay rights advocates—all these social evils will be turned on their head.

Gay liberation is not only connected to the liberation of women, to nonviolence ("pacifism"), Third World liberation, and a co-operative society, but it is central to the liberation of men of all sexual orientations from the system of gender roles. Freeing *men* from sexism (certainly a goal of feminists) cannot be done without this understanding of gay liberation.

Women and gay men are outside the realm of straight men—yet under their rule. We make powerful allies and friends.

photo by Maqued Morcos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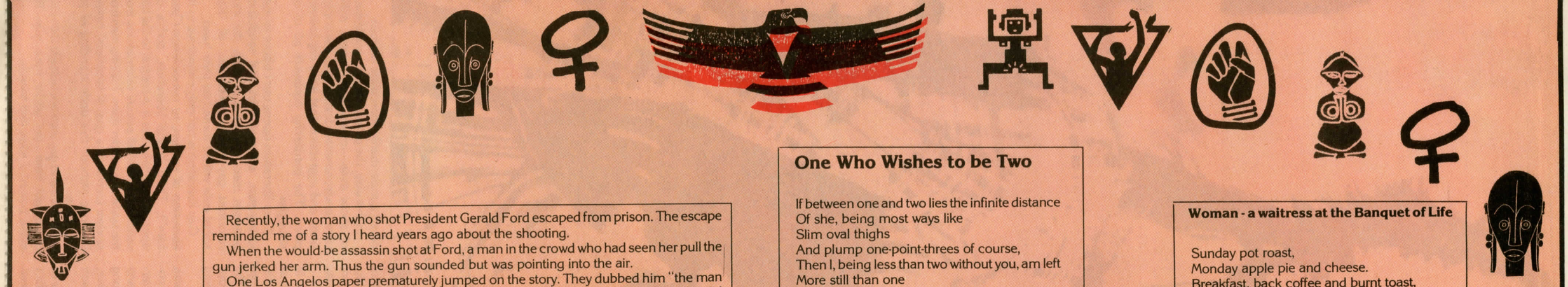


Recently, the woman who shot President Gerald Ford escaped from prison. The escape reminded me of a story I heard years ago about the shooting.

When the would-be assassin shot at Ford, a man in the crowd who had seen her pull the gun jerked her arm. Thus the gun sounded but was pointing into the air.

One Los Angelos paper prematurely jumped on the story. They dubbed him "the man who saved the President". (The accolade was premature because the gun failed and did not fire a round, but a gunshot was still heard.)

Continued press scrutiny of the man revealed that he was a teacher, and also a homosexual.

Due to the publicity concerning his sexual orientation, he was fired from his job. So apparently, he lost his job for being "the man who saved the President".

And he didn't even save the President.

Matthew Hays

My pink grey
Pride shirt
Hurts your
Eyes, fearless

Flaunting
A threat
To you or
Your kids
Or the ones
You hope you
Can make
Before AIDS
Gobbles us all
Into a gen-
O-cide
Playing with
Genes, chemical
Morality
Unbiased
Mortality
All of your
Tests have
Back-fired

All of your
Promises are
Now secret experiments
I can't wait
Around for
You, your
Laws and
The flaws you
Say you regret
I say that's
Funny 'cause
Last week my
Friend was
Beaten by one
Of you, a cop
You police us
While you jerk-
Off at the sight
Of a bruised
Prostitute
And I lose
My voice yelling
Down your door

With fists moving

Put Downs

In our fair city
With many an eating place
A law was made
And a very good one at that

And the fine is fine with me
But wouldn't it be finer
If the law could be defined
A little finer
In our fair city
In all fairness

It is a no-no
In the input of bad food
Then mouthing foulness
From out the mouth
Isn't it equally as foul?
In all fairness
If one could judge the outside going in
Shouldn't one judge the inside going out
In all fairness?

When mouthing becomes foul
Whether inside or out
The venom takes over
The poison spreads out

Can one stomach one or the other
Without the danger
Within or without
When our mouths are open,

This is food for thought
Don't you agree?

Shirley Raboy

Dictionary

Random House
defines

One Who Wishes to be Two

If between one and two lies the infinite distance
Of she, being most ways like
Slim oval thighs
And plump one-point-threes of course,
Then I, being less than two without you, am left
More still than one

And in loving one who seeks to add more certainty,
I am thrown beyond unity
To imperfection;
Here I squat, less than something
Good, more than something better (thinking
/of gold tipped pencils
With teeth marks)

Ha! I triumph, loved by my imaginary
Negative lovers, bound to
No plane. Forget her finity,
Be irrational with me;
Together like stubborn root two's we'll dance,
/square and
Multiply.

Jeanne Iribarne

We have a lot in common. She and I are both middle-class immigrants to Canada, we are both involved in alternative media, and we both do political work with non-white people. We are both women, we are both critical of the women's movement, we both, paradoxically, put most of our energy into the women's movement.

She is a South Asian woman. She never calls herself a lesbian, a South Asian lesbian, a feminist, a lesbian-feminist, or a socialist. And yet most white feminists see her as these things.

When I define myself, I am a lesbian and a feminist, a feminist and a Jew. These are the things that have shaped me, the things that describe the shape I have chosen.

My friend does not "come out" as a lesbian the way I do. I come out to everyone. Nobody I know (except my grandparents) are unaware of my lesbianism. My friend hardly ever mentions being a lesbian, though she doesn't hide it.

For a long time I have understood why she didn't come out within the left community, sometimes not even within the women's community. I was born into the left: I understand its petty power struggles, its salacious delight in finding an actual oppressed person within its ranks, its moronic liberalism in personal politics. I've been involved with the women's movement ever since I was one of those

What I know and understand about the left and women's movements is mirrored by a complete lack of knowledge of her own community.

Only recently did I gradually, unwillingly, realize that coming out fully could jeopardize some of her political work within the South Asian community.

I, of course, don't condone homophobia within any community; but what I can help change are the attitudes of the predominantly white gay and lesbian movement towards coming out.

Coming out for me was a slow process, and thanks to certain people, not as hard as most coming outs. Still, it took me two years of constant self-examination, re-evaluation, and negotiation with friends and family to do it. And once it was done, I felt I could never hide it again and wouldn't care to.

I continue to be intensely moved by the gay community's injunction to come out of the closet. It is a philosophy which holds that the more of us who come out, the sooner attitudes towards us will change; as different gays and lesbians are seen by straight people, old stereotypes of us will die. It is a tactic for communal liberation which acknowledges the power of personal contributions.

But what of my friend? We white gays and lesbians continue to take the line that coming out is inherently better. We fail to acknow-

Woman - a waitress at the Banquet of Life

Sunday pot roast,
Monday apple pie and cheese.
Breakfast, back coffee and burnt toast,
a french kiss and fat bottom squeeze.

You
off to your world of pen and paper offices,
your short skirt secretaries,
your executive position.

Me
armpits high in dirty dishes,
my colour sorted laundry,
my soap box position.

Susie Homemaker, Betty Crocker,
Modern women, Good Housekeeper -
Harrah!
Harrah!

Friday nights at Almando's,
Saturdays behind closed doors;
twisting sheets bonding
foreplay like it never used to be,
mouths gaping, tongues prodding
exploring the depths in between.

Hands groping, finger tips gently
exciting the human breast.
Nipples erect, penis erection
clitoris begging;
their only common satisfaction.

Shuddering
Sweating
Pumping
Harder
Ejecting breathless gasps
CLIMAX.

Sunday pot roast,
Monday apple turnover.
Breakfast, black coffee and burnt toast.
Ann Landers and the Wall Street Journal.

Harrah!
HAR RAH!

J. P. W. Cross

Someone shit

in front of our house
He was there shitting
on the cement step
at 2 a.m.
when my neighbour came home

From my gut
And puttin' a-
Lot of pressure
On my veins
My blood pressure,
Pressure points
I'd trade for
Some chewable
Action, some
Digestible "We'll
-do-it-soon"
Some visible
Law-in-the-
Making, I
Don't care if
It's stained
With coffee
Or caked with
Smoked meat
I just want
Some evidence
I just want
To be able
To enjoy darkness
And day-
Light and
A cool morning
Without
This certainty
In me, that
Nothin's being
Done while
I'm alive
That no
Mountain's
Gonna heave
And toss your
Lip-service
Into the
Depraved
Ocean
The hungry
Waters you've
The hungry
Waters you've
Been trying
To corner

Like the sub-
Urban lawns
You cut into
Squares and
The rectangular
Heads you
Carve in the
Army
Nothing's pretty
When you
Gotta kill
To get it
When you gotta
Throw your
Rubble on top
And start
Welding

Les Tager

penis:
the male organ of urination and copulation
Random House
defines
clitoris:
the erectile organ of the vulva
homologous to the penis of the male
Random House
defines
not so randomly at all

Carolyn Gammon

naked, happy babies at meetings my mother went to: I know the women's movement and its subtle and blatant racism.

Yes, I knew why she didn't come out. She can never hide the facts of her race and her gender. She wouldn't even if she could. They are the signposts of her existence. She has always known she is a South Asian woman, and so has everyone else. I have always understood, as long as I have known her, that coming out was irrelevant: she had too many other struggles that could not be avoided to take on one which could.

ledge that we don't have as much to lose as visible majority gays and lesbians. With a white culture around us, family and even community rejection is not nearly as daunting a prospect.

When I started to write this article, it was about my pain, my guilt, and my benevolence for feeling guilty. But my pain may be counter-productive; it is at least irrelevant. Without giving up our goals for personal empowerment and radical change in society, we need to evolve past "coming out" for its own sake and recognize coming out as a privilege.

Faith Jones

"This is not a toilet"
my neighbour said
"It's a houseful of queers"
yelled the shitting man

and so it is

This man must not be queer
himself He most likely
has a girlfriend

imagine that

Carolyn Gammon

A Vow

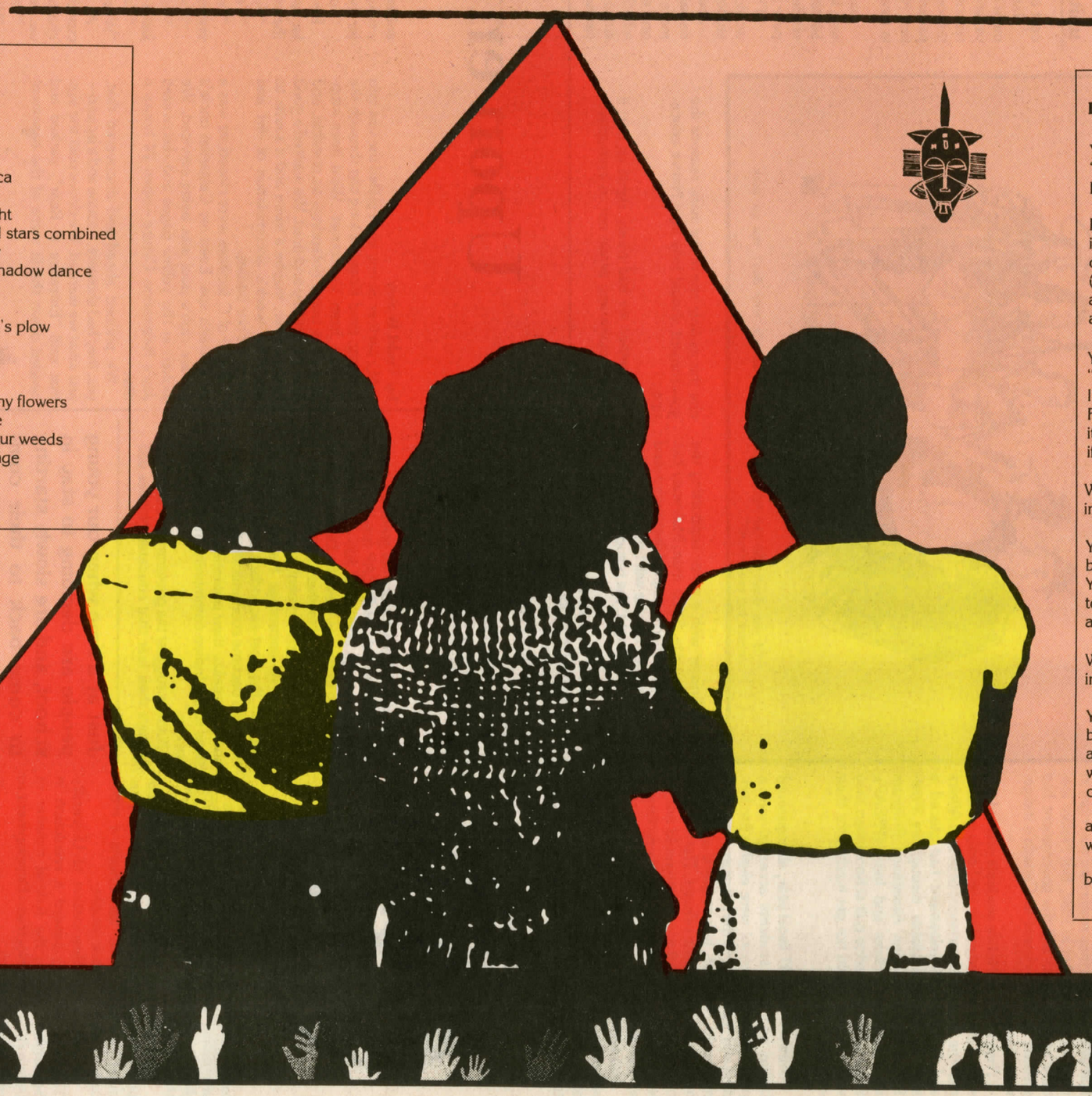
I, white woman
Let me scrape
My dry ugly light
From South Africa

Sisters of the night
Of the moon and stars combined
Sisters of the day
Of the sun and shadow dance

Pull your earth
From oppression's plow
Rain, give rain
Sun, let us shine

Your weeds are my flowers
Then let them die
My flowers are your weeds
Then let me change

Les Tager



In all our glory

Your father has died.
"I would come with you ...
but it isn't the time ..."

I say. I mean
it isn't the time to arrive
on your family as a lesbian couple.
(You've only just told your mother
and never been home, over the ocean,
as a lesbian.)

You correct me.
"It **is** the time.
I want you to come.
For any other couple
it would be an insult
if you didn't come at this time.

We should be there
in all our glory."

Yes, yes you're right of course
but what struggles in me?
Your family must accept a death,
to ask them to accept us, now,
a love they might not understand.

We should be there
in all our glory.

Yes, Rosemary, we should
but the plane has left
and I am sitting on a bench
wanting to cry and pull that plane back
out of the air

and say Yes, it is the time
we should be together now

but the plane has left.

Carolyn Gammon

Natives screwed out of education

by Beth Ryan
with CUP files
Canadian University Press

When the Canadian government allocates funds for education, the first Canadian peoples fall last on the list of priorities

The federal government guaranteed education at all levels to Native people in Canada when they first signed treaties with each Native band. And they reaffirmed that right in the Constituion Act in 1982. But Native leaders and students say the government has shirked its commitment to Canada's indigenous people.

Thousands of Native students started the school year in September 1987 only to learn that the federal Department of Indian Affairs and Northern Development had placed a limit on funds available through its Post-Secondary Education Assistance Program for Canadian Indians and Inuit (PSEAP). Some students had to quit school when they realized they could not get funding for their courses.

Until the 1986-87 fiscal year, all registered Indian and Inuit students accepted into a post-secondary school were eligible for funding and received it. If the program ran out of money in the past, it was given additional funds from the Treasury Board. The new limit on funding means that money would not be increased to accomodate higher enrollment of Native students.

Students were notified of the funding cut before the fall term began even though many of the students had applied for assistance as early as April and May. Many could not apply

for provincial student aid programs as an alternative source of funds because they didn't meet residence requirements or other stipulations.

Educators and Native leaders vocally opposed the cuts, condemning the federal government for ignoring the agreements it made with Canada's Native people.

The Canadian Association of University Teachers (CAUT) passed a resolution in September, urging the federal minister of Indian Affairs and Northern Development to reverse the decision.

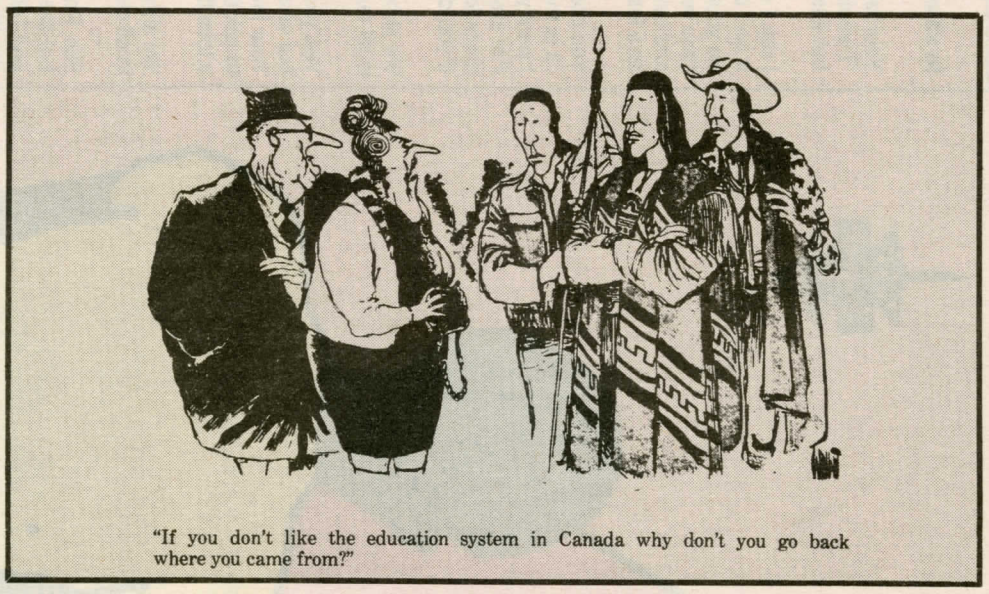
CAUT President John Evans sad there were much fewer Native students attending Canadian post-secondary institions only ten years ago, so it was easy for the government to promise unlimited funding. He said it was "particularly cynical" of the government to limit funding now, when a significant number of Native people are seeking a university education.

Figures released by the Department of Indian Affairs and Northern Development last May indicate that there are close to 12,000 Native students enrolled under PSEAP this year compared to 3,500 in 1977. The budget for the program has increased from $8 million to $94 million over the past ten years.

In October, the Assembly of First Nations organized a march on Parliament Hill in Ottawa that drew 1500 Natives from across the country to protest the government funding cuts.

At the rally, Liberal MPs Keith Penner and Warren Allmand agreed (after the Prime Minister declined) to receive a petition signed by 5000 Native people from Quebec.

Penner, the critic for Indian Affairs and Northern Development, passed it on to the Prime Minister with a letter supporting the Natives' requests. Since then, Mulroney has only acknowledged receipt of the petition and assured Penner that he will bring the matter to William McKnight, the responsible federal minister.



"If you don't like the education system in Canada why don't you go back where you came from?"

The federal Department of Indian Affairs and Northern Development still has not responded favourably to requests from Native groups, educators and MPs to reverse their decision.

Penner calls PSEAP "a huge success" because so many young Natives have been educated through the program.

About 725 Native students graduate each year with the help of PSEAP funding, at an annual average cost of $7,800 per student, according to figures from the Department of Indian Affairs and Northern Development.

The federal government says the goal of PSEAP is to encourage Native people to study at the post-secondary level, "so that they may become economically self-sufficient and may realize their potentials for contributions to the Indian community and Canadian society."

Natives suggest the government's decision betrays their fear that educated Natives will have the knowledge they need to be independent.

Just at a time when our young people are deciding to stay in school, and are slowly starting to come back to their communities to properly represent themselves, to become employed, to carry out their dreams, the government is cutting them off."

According to Fred McGregor, a housing policy analyst for the AFN, the Natives count on the educated members of their bands to return from university equipped with new information and skills to develop medical and educational services for the rest of the community.

"Just at a time when our young people are deciding to stay in school, and are slowly starting to come back to their communities to properly represent themselves, to become employed, to carry out their dreams, the government is cutting them off," said George Erasmus, National Chief of the Assembly of First Nations.

Natives and educators argue that the treaties are binding on the government, but they cite this as only one of the many reasons the government should fully fund Native education.

"Whether we had treaty rights or not, it doesn't make any sense not to enthusiastically encourage young people to go to university," said Erasmus. "The cost to keep some one on social assistance is higher than the cost of giving them a university education."

"Whether we had treaty rights or not, it doesn't make any sense not to enthusiastically encourage young people to go to university."

Native leaders are angered by the government's unresponsivenes to their needs and its violations of their aboriginal rights. They resent the government's reluctance to maintain or increase funding for Native education, particularly in light of the land and resources that Natives passed over to the government in treaties and land claim settlements.

Oliver Breass, president of the Saskatchewan Indian Federated College, points to the 50,000 square miles of land that Indians surrendered under the Treaty of Fort Qu'Appelle in 1874.

"The resources extracted from this land would cover the costs of funding these Native students many times over," said Breass.

Joe Norton, Chief of the Mohawks of Kahnawaki in Quebec, agreed: "We demand more resources now and if that means someone else is going to have to do without, so what? And if it means someone else has to suffer, so what? We have been suffering for centuries."

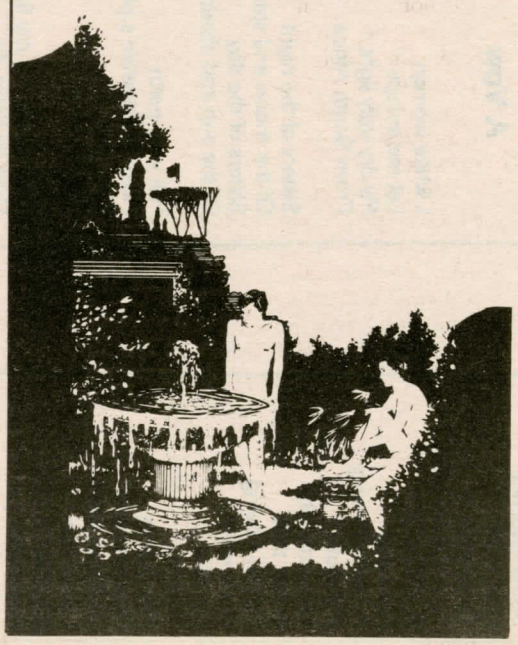
Upon entering a

by Todd Wong

My partner Sonny and I pulled the van into Calgary, tired from the long trip through the Rockies from Vancouver. We'd been stopping at as many hotsprings as possible, and now felt grubby and tired. We wanted a good long shower, maybe a swim and a sauna to wash the week's accumulation of dirt and sweat off our bodies.

The U of C facilities were closed, as was a local health spa. Even my Calgarian uncle's private club's pool was being serviced. We looked in the yellow pages and discovered Jay's Relaxation Centre—open 24 hours a day.

We phoned ahead and discovered that, yes, they had showers, a sauna and a jacuzzi—just what we wanted. We drove past the sign that said "Entrance at Rear", parked and headed down the lit steps of the basement



entrance. Beside the door was a window, like a ticket wicket, where we asked the attendant for the prices.

"Lockers $5, rooms $8."

Being poor students we decided to share a locker. "Sorry, but you can't share a locker," the white attendant said.

"But we can share a room, right?"

"Yes."

"So it's cheaper for us to share a room instead of paying for two lockers."

"Right."

"We can get a room," I said to Sonny, "and leave our stuff in it."

"Can we do that?" we said to the attendant. "What's in the room anyways?"

At this point, the attendant politely excused himself and disappeared from view. We chatted with a Black man who asked us where we were from.

"Vancouver," we replied.

"Wonderful city," he said. "This place isn't as nice as some of the places in Vancouver. There's a hot tub, but the sauna leaks. There's a nice sitting area with a t.v...."

The attendant came back. "Excuse me," he said. "Do you know that this is a gay establishment?"

"Yes," we responded. "Is there a problem?"

"Just a minute..." and he disappeared again. We recognized his distant voice: "I don't want to tell them... You tell them...."

He returned again. "So, that'll be two lockers?"

"I guess so," we answered.

"Do we want the room?" Sonny asked me.

"I don't know," I replied.

"Is there a lock on the door?" we asked.

"No."

"We'll take the lockers," we said and paid him ten dollars.

Inside our first gay bath house, we placed our belongings in our lockers. Wrapped in

Laws not enough for lesbians

by Susan O'Donnell

First the Beatles said that love is all you need. Then the Quebec Human Rights Commission said you also need a law that lets you love whomever you want. Now some rights activists are saying that even laws are not enough.

Why? Today, a decade after the Quebec Charter of Rights and Freedoms was amended to protect them, thousands of women are still ostracized, harassed and even condemned by their families, friends and co-workers. Their "sin"? They are women who love women.

The problem is that despite legislation that prohibits discrimination on the grounds of sexual orientation, lesbians in Quebec still suffer from the same malaise that has affected them throughout recorded history—they live in a society of people who don't want them to be themselves. Making this intolerance illegal made little difference. The real impact of the legislation on the daily lives of Quebec's estimated 300,000 lesbians has been minimal.

The real impact of the legislation on the daily lives of Quebec's estimated 300,000 lesbians has been minimal.

The repressive climate for lesbians in Quebec has not improved significantly in the decade since the Charter was amended. A vast majority of lesbians in the province still live "in the closet," fearful of reprisals should they let their sexual orientation be known. Very few have the luxury of living and working in environments which accept and support their lifestyles.

Millions of heterosexual Quebecers, many of whom pride themselves on their openness and tolerence, continue to oppress lesbians and gay men by refusing to grant them "privileges" that they themselves enjoy. The common attitude says: "They can do whatever they want, as long as it's behind a closed door." But these people appear unaware that their own heterosexual lifestyle is highly visible. It is actively promoted in schools, churches and the media. It is supported by a rigid code of social rules that does not allow non-conformity.

Even the women's movement in Quebec has not made lesbian rights a priority on their agenda. Partly because of their own fears of being labeled as deviants, many feminists do not want to ally themselves publicly with lesbians. Some heterosexual feminists even privately subscribe to the view that lesbianism is "unnatural," forgetting that similar arguments were used less than a few decades ago by those opposing equality for women.

Ten years ago, lesbian and gay rights activists believed that legislation could change such repressive attitudes. They were jubilant in December 1977 when the Parti Quebecois government proposed a sexual orientation amendment to the Quebec Charter of Rights and Freedoms that was adopted by the National Assembly. Surely, they believed, the intervention of the Quebec Human Rights Commission (CDPQ), would improve the status of lesbians and gays.

The CDPQ received $9 million in 1987 to promote and uphold the rights of Quebecers, including the right to have sex with members of the same sex. But complaints of discrimination because of sexual orientation have trickled into the CDPQ offices at the average rate of only 20 per year. This does not mean that only 20 lesbians and gay men a year experienced discrimination. The number would have been much greater except that many chose not to go public with their complaints.

Nearly all of the complaints were registered by people living in or near the major cities of Montreal, Quebec City and Sherbrooke. Lesbians and gay men from rural areas were silent. Clearly, lesbians and gays had to be living near the support of their communities in the large cities before they went public with a formal complaint.

Of the 20 complaints recieved by the commission each year, only one or two reached the settlement stage. Settlements ranged from a letter of apology to compensation in cash, usually about $300. During the decade the law has been in force, fewer than 10 complaints of discrimination because of sexual orientation have been settled.

Up until late 1986, only one lesbian, a teacher, had received compensation under the legislation. Fired from her job with a Catholic school because of her sexual orientation, she decided she did not want her job back and instead negotiated for cash. The settlement: $300.

Following are two other examples of recent cases of discrimination because of sexual orientation handled by the Quebec Human Rights Commission. They both involve gay men.

Case 1: an employee of the provincial Liquor Control Board was fired from his part-time job because he was making too many errors at the cash. He applied to the CDPQ, explaining that his errors were due to the constant harassment and abuse he suffered from two co-employees who didn't like the fact that he was gay. After lengthy negotiations, a settlement was reached: He was offered his old job back for a six-month trial period. No mention was made about what would happen to the two thugs, who presumably still worked there.

Case 2: After working several weeks as a cook in a restaurant, a man was handed his walking papers. Said his boss, "We don't want to discriminate against you, but we don't want people like you here." The ex-employee applied to the Commission, saying his boss was referring to his appearance and manner which reflected his homosexual orientation. But during the investigation, the boss said the ex-employee was too slow to work in a fast-food restaurant. Settlement after further negotiation: $100.

There is only so much that legislation can do. One of the problems is that a lesbian must be "out" to be singled out for discrimination in the first place. The Code does very little to encourage closet lesbians to be up front about their sexual orientation. And until the legislation is passed at a federal level, the provincial legislation will remain limited.

The common attitude says: "They can do whatever they want, as long as it's behind a closed door."

In fact, one of the disadvantages of the Quebec legislation is that it has led lesbians and gays into believing that the fight for legal rights is over. This was made clear by federal MP Svend Robinson (NDP Burnaby) when he spoke recently in Montreal on the state of lesbian and gay rights. He said that the lesbian and gay community has lost their sense of urgency and that the Quebec rights activists were the least active of the provincial groups across Canada.

Robinson blamed the decade-old sexual orientation amendment for lulling activists into a false sense of security. He pointed out that only a very few gays and lesbians in Quebec can live their lives openly. The vast majority are still in the closet.

Montreal is the only city in Quebec where lesbians can be seen regularly exhibiting public signs of affection, such as holding hands on the street.

Montreal is the only city in Quebec where lesbians can be seen regularly exhibiting public signs of affection, such as holding hands on the street. And there, in only a small section provincial of the city. Outside of the large urban areas, such public admissions of lesbianism are virtually non-existant.

The public oppression of lesbians and gays continues. The Catholic church has recently singled out lesbians for the first time in one of its regular anti-homosexual updates. The mass media continues to perpetrate the myth that Quebecers are all heterosexual by refusing to offer positive images of lesbians. Many school boards in both urban and rural areas are controlled by right-wing, Catholic-based, homophobic members. Quebec's universities have yet to offer even one course dealing specifically with lesbian issues. Clearly, things are not wonderful for lesbians in Quebec.

What can lesbian activists learn from the non-events of the last decade? Although provincial legislation protecting them from discrimination based on their sexual orientation is essential, it is only the first step. The fight for the right to live openly as lesbians is far from over.

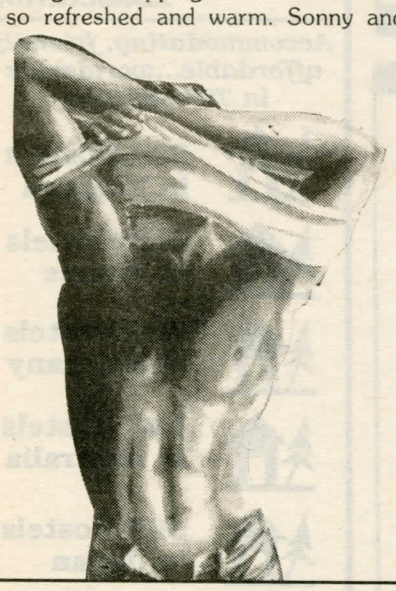
Threat

1 a.m.
phone rings
emergency, I think
a death?
or my lover who just left
1 a.m.
I pick it up
Hello?
A twisted voice
one word
hard to my ear
"DYKE"
click
dial tone
Fear fills my eyes
as fast as I can hang up
How—
did that voice
know my number
what did he see?
what does he have
on me?
Has he followed me?
watched in windows?
will he call again?
attack?
I am a scared lesbian
And because of that
that fear
that 1 a.m.
one word
spewed across phone lines
Because of that
one beautiful word
charred to an insult
Because of that
one insult
and any,
any other
I will never
never
stop
fighting

Carolyn Gammon

sacred shrine

towels we explored the rooms and passageways like excited children discovering a secret cavern. We walked past the t.v. room, and into the sauna. The man was right. The plumbing was dripping. But it was so nice to be so refreshed and warm. Sonny and I



discussed the previous summer's events that led to this new-found experience.

We had met at the University of B.C. while taking the government-sponsored summer bursary program. My then-girlfriend had talked me into taking the French immersion classes. Her friend Jacques had come from Montreal to teach the program, and was staying at her house near U.B.C..

Some years before she had fallen in love with Jacques, but it hadn't worked out. Not because he was French-Canadian and she was English, but because he was gay.

After the summer French program had ended, and Sonny and I had become good friends, I told him about Jacques and our other tutor Bernard.

"Nah...you're kidding me. Jacques? Nah..."

He didn't believe they were gay. We had all been such good friends. Their nickname for us had been "les beaux chinois". They had thought us very cute.

So there we were, sitting in a gay steam bath, with a late fortyish-looking white man sitting across from us. Susan had told me that if I was gay, most gay men would assume that I would be submissive, believing the stereotype that Asians were passive lovers. She knew this to be false, because even the ten-year difference in our ages did not intimidate me.

We became uncomfortable after we realized the man was staring at us, possibly having fantasies about our smooth young golden skin.

"If anybody made a pass at me," explained Sonny while we were relaxing in the jacuzzi, "I was going to put my arm around you and say, 'Excuse me, I'm faithful to my lover'."

We were frightened of the possibilities. And it made us think in ways we had never considered before. We were going to pass ourselves as gay to avoid any unwanted hassles.

We sat in the hot tub and watched the patrons of this gay establishment walk by. Many would be considered handsome and good looking and we probably would have admitted that outside a gay context.

For the first time in our lives, we felt sexually threatened by our situation as we watched men the size of line backers walk by with neatly-trimmed moustaches. Today, I think back and wonder how much bigger their penis size was than mine. There is a rumour that Asian males are passive because they have tiny penises.

I feel that now I have a better understanding about how threatened many women may feel in a room full of men, feeling their eyes undress her body, violating her within their minds....

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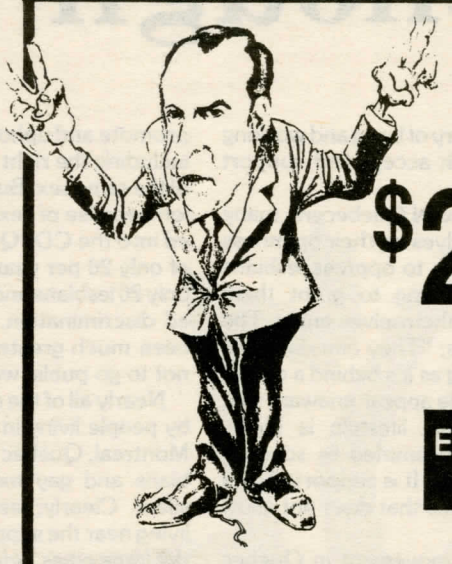

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Your health is your responsibility

by Diane Bellemare

"It's just a little yeast infection, nothing to worry about. Use this cream for a week and it should clear up."

How often in doctors' offices all over the country is similar advice given each day? And how often does Ms. Patient meekly take the prescription, written in some mysterious script only the doctor and pharmacist (you hope) can read, and walk out of the office, totally bewildered about that "little yeast" thing or other, but too timid to ask for an explanation?

Well, he *was* really busy, his waiting room was full, and she was so nervous she couldn't think of the right questions to ask anyway. It's probably no big deal. He *is* the doctor, and he did say it was nothing to worry about.

Most of us at some time or other have felt a sense of intimidation in the doctor's office, especially at the gynecologist, and the most articulate, assertive woman among us can be reduced to the level of a nodding, compliant child in the presence of "The Doctor".

It's a little difficult to be assertive and dignified when you're draped in a stiff paper sheet that covers either your breasts or your toes, but not both, and the doctor walks in wearing a three piece suit. It can be especially unnerving if this is your first visit, and the nurse or receptionist, as is the practice in many busy offices, ushers you to the examining room instead of the office.

Is it any wonder that you feel as if you're on a conveyor belt as he says "Put your feet in the stirrups here, and move your bottom down"? From the reception desk comes the sound of the card machine going "click-click", and the phone ringing off the hook.

This is the setting in which most women in Canada receive their basic health care: the busy gynecologist's or family physician's office. Add to this the almost mystical aura with which the profession and society have imbued the title "Doctor", and the result is a mixture of frustration, anxiety and sense of helplessness on the part of many women health care consumers.

"Health care consumers?" you say. Yes, we're all consumers of health care, whether we pay for socialized medicine with our taxes, or for non-medicare services in cash. We are *clients*, and as such are entitled to good care. It's not a favor done to us by busy, rushed professionals. It's a right.

There is a catch, though. As with most rights, it means that for it to work, we've got to take some sort of responsibility. Self-responsibility is a basic tenet of the feminist movement, and it couldn't have greater application than to the basic issue of women's health.

Being responsible for one's health means, first of all, being informed. Do you know how your menstrual cycle works, and when your fertile period occurs? What's chlamydia? What's the name of the birth control pill, or any other medication you take? Do you know how to examine your breasts once a month?

Self-responsibility also means taking charge of your health and your body. If you're over eighteen and sexually active, do you have a Pap test once a year? Do you ask your doctor to explain the side effect of drugs he or she prescribes? Have you ever thought of getting a second opinion when you were faced with a serious diagnosis or non-emergency surgery? If you are bi- or heterosexual, do you have your own supply of condoms and insist that your new boyfriend use them?

An excellent source of information on women's health is the book *Our Bodies, Ourselves* by the Boston Women's Health Collective (Simon and Shuster—$20) available in most English bookstores in Montreal. It's a basic "owner's manual" for women, and deals with such issues as gynecology and reproductive health, and the politics of women and medical care. It's a start to getting to know one's body.

One of the first steps towards taking charge of your body is to find a doctor with whom you feel comfortable, who treats you as an adult and does not patronize. Shop around. It's what you'd do when choosing a mechanic for your car, so why not when it concerns your body?

If you don't feel comfortable with a male physician, ask around about women doctors your friends or colleagues may know. Gender alone doesn't guarantee that you'll be compatible, or that your doctor won't rush you or trivialize your concerns, but a female physician may often be able to empathize with you more. She too has to deal with cyclical body changes and the fact of being a woman in today's society.

Be an assertive client and request that you first meet the doctor in the office with your clothes on. Come prepared with a written list of questions and concerns so you don't forget anything.

While your time is as precious as your doctor's, be considerate by arriving on time and cancelling by phone if you can't make it. It is reasonable to wait fifteen to twenty minutes for your appointment, but not two hours. This may indicate that the office is overbooked and that you'll feel rushed once inside.

Here at Concordia, the Student Health Services located on both campuses take a feminis approach to women's health, and the focus is very much on personal health education and fostering of self-responsibility.

It's not unusual for a nurse to sit with a woman for forty minutes to discuss methods of contraception, sexually transmitted diseases, or other health concerns such as stress and nutrition, and to help her client set goals for changes *she* chooses to make.

Women physicians are available for general and gynecological examinations, and the pace is geared to allow a woman time to ask questions and express her health concerns. The footrests on the examining table even have plush covers, so no cold feet! There is a small but comprehensive lending library of books on health matters, with a good selection relating to women's health.

This is a far cry from the setting in which our fictional Ms. Patient receives her care. However, as long as she remains passive and abandons all responsibility for her health to her physicians, she will continue to be treated in an impersonal or patronizing manner.

It's our body. Let's take charge.

Diane Bellemare is a nurse presently working at Loyola Health Services. She has extensive experience in obstetrics and other areas of women's health, and is busy pursuing a diploma in adult education at Concordia.

Photo by Janet Nical

HIS priorities for herself

by Mona Gosselin

What is this terrible boredom that I feel? I have things to do. I don't feel like doing them. I tell myself they don't really matter. Once again I say no to the joy of accomplishment. In order to get the job done I have to set my priorities. What are my priorities and do they make me happy?

This is about my relationship with men. I am surrounded by achievers. I admire the fact that they get things done and yet have time for me.

I want to see myself as an achiever too. But achieving WHAT? I see nothing important enough to be highly motivated. Moreover, I am also afraid of being so caught up that I would be missing everything else.

My disappointment about men is that they offer me no answers to my questions. As I become more vulnerable and exhausted trying to get them to understand, they listen contemplatively until they realize they have something else to do.

So we move on to their priorities. My only satisfaction is that I have been carried away from the confusion I live in for awhile.

But seeing my friends' satisfaction at having accomplished something, I suddenly get frustrated and I want to get this satisfaction for myself and do something. If lucky, I find something. Then comes the difficulty.

If I tell a male friend I am not available because I have something else to do, HE will say fine, see you later and walk away. I suddenly feel that what I wanted to do is not that important since HE doesn't want to share. I feel low self-esteem because HE can very easily enjoy life without me.

I feel as though what HE is going to do is more important or more interesting. Moreover, HE will get a result for sure.

I am now confused, sad, unbalanced as if my life isn't worth living. I look at HIM and quietly ask for help. He doesn't hear me. What am I going to do? Hurry up! In a few seconds, HE will be gone and I will be left by myself. In my present state will I get the job done?

No, I will feel so lonely and separated and meaningless that I might fall apart. I am scared and send quietly another S.O.S. and wait for HIM to say that HE would like to have me around. Thank God, HE says it. I am relieved. HE'll take care of my day.

Am I feeling this way because I am a woman?—a woman afraid to establish her priorities and stand up for them? Are men better equipped to go through life? Why do I fall apart so easily? What is this PMS problem that brings confusion and despair in my life?

Will I ever be the achieving woman I want to be without needing constant guidance, approval, support and protection? How does a woman become strong and an achiever without losing or denying her femininity and sensitivity?

I do believe in WOMEN. They add a new dimension to this MEN'S WORLD. I feel I want to do something with the WOMEN'S CAUSE but I have to first survive my own life. What are the first steps?

Concordia University
Montreal, Quebec

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the Link

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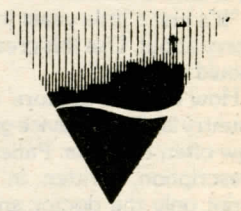

LGFC
Lesbian and Gay Friends of Concordia
offers tips on safer sex

KEEP HEALTHY

- Be responsible for your own health and that of your partner's
- Wash thoroughly before and after sex
- Do not douche...it undermines your natural defenses
- Be aware of the negative effects of alcohol, poppers and recreational drugs
- Sleep, rest, eat, and exercise properly
- Be attractive by being healthy, aware and caring

The greater number of sexual partners mean the greater your chances of getting any sexually transmitted disease (STD), and that includeds AIDS.

"ON me...not in me" is the healthy way.

Just because you and your partner appear healthy doesn't mean you are... STD's often have no symptoms...get regular medical check-ups.

Be Cautious

- fucking with a condom
- "french kissing"
- "watersports"/scat external

Avoid These

- fucking without a condom
- sucking the head of the penis (pre-cum)
- swallowing urine/scat
- rimming with latex square
- Sharing unwashed sex toys
- fisting without latex gloves (anal or vaginal)

Enjoy!

- toe and tummy sucking
- mutual masturbation
- hugging, massage
- mouth-on-mouth kissing
- body-to-bbody rubbing
- licking the shaft of the penis

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To peace activists: racism is war

by J.Peter Nixon and Elizabeth Pasternack

One of the unfortunate things about the mainstream peace movement is that many of us do not consider racism to be a "peace issue". This can perhaps be attributed to the composition of the movement, which is overwhelmingly white and middle class.

Typically the movement's concerns here in Canada centre around the issue of nuclear war and military spending, concerns which are perhaps most immediate to those of us who do not suffer oppression based on our race and class.

But in failing to address racism, we act in contradiction to the very set of principles that brought us into the peace movement in the first place.

If we are committed to fighting violence, really committed, we are going to have to start realizing that violence and war involve more than just nation, states and armies.

We must be opposed to all forms of domination which are themselves forms of violence and which act to perpetuate the mentality than allows war between peoples and between nations. The will to domination that is so constitutive of racism is not so far removed from the will to domination that renders war "acceptable".

Racism has historically been used to justify military aggression. It was one of the primary ideologies that supported European imperialism and colonial expansion—the "white man's burden".

This unholy mission to "civilize" the peoples of Africa, Asia and the Americas employed tactics ranging from wholesale slaughter to the subtle violence of cultural assimilation, the gradual loss of language, culture and history in the face of the European domination of all economic, political, and cultural life.

Modern imperialism continues to justify itself with racist stereotypes and language.

Vietnam was, for the Americans, as much a war against Asians as against "Communism". There are photos of military bases in Vietnam with entrance signs reading "Over 500 gooks killed" or offering bounties for "gook scalps".

Lately, "Islamic fundamentalists" has become a buzzword devoid of meaning, used to justify further stereotypes of Muslims being "irrational", "extremists", "terrorists".

The *New York Times* employed these terms on a regular basis in supposedly objective news stories for several years prior to the United States bombing of Tripoli and Benghazi. This kind of racist media bias helped build a national consensus for what was essentially a terrorist action that left between sixty and one hundred dead civilians.

The peace movement in North America has often been accused of being ethnocentric because of its emphasis on nuclear war—the only war that threatens the "first world".

However, the first world states have in fact made that threat a reality for some third and fourth world nations by using their water and land for testing and experimenting with nuclear technology.

Investigations suggest strongly that the United States deliberately exposed inhabitants of the Marshallese Islands to radiation during nuclear testing in the early 1950s—so they could study the long-term effects of radiation on human beings.

U.S. doctors continue to visit the islands every year to see how the radiation has affected subsequent generations, but they do not treat these people.

The reason the Marshallese have been subjected to radiation sickness, death, genetic diseases, miscarriages, and a destroyed environment is frighteningly simple—they do not have the protection of being white. It is inconceivable that the United States would have carried out such a program if the inhabitants of the Marshall Islands had been of European descent.

Uranium, which not only fuels nuclear energy but is also used to manufacture nuclear bombs, has become a hot issue in the Canadian peace movement. Uranium transport poses an immediate threat to all Canadians.

However, what some activists tend to overlook is that most of the uranium in Saskatchewan is mined on Native land. It isn't a major issue that these Natives have a 50 percent higher rate of cancer than the rest of the population.

If these types of statistics began to appear in the more "civilized" spheres, a lot more activists would be screaming around the town.

Racism and aggression do not even necessarily involve weapons. Sometimes the tactics are more subtle, but no less destructive.

In northern Alberta, the Lubicon Cree are suffering at the hands of oil and gas companies which are exploiting the band's territory for valuable resources.

The companies have managed to scare all the wildlife away and pollute the water. Once self-sufficient, the Lubicon now depend on welfare to feed themselves. 100 of the 457 members of the band have tuberculosis, a disease related to malnutrition and stress.

As Lubicon Chief Ominayak said, "I think of what would have happened if they had come with guns and finished us off. Now it's just a long slow death with the same result."

If the peace movement is to be worthy of the name we must realize that racism is violence; it is a condition of war. We must make anti-racism an intrinsic part of the struggle for peace.

In doing this we must come to terms with the movement's own racism—a racism which defines our concerns as only those forms of violence that could have affect us and our privilege; a racism that does not see the experience of visible majorities as central to our movement.

Racism and war do not exist in isolation. They are both part of our "death culture", a way of thinking and acting that is violent and perpetuates violence.

If we want a peaceful world, we must work to build a movement that realizes the interrelationship of *all* forms of domination and violence, that realizes that racism, sexism, homophobia, economic exploitation and war are all connected and influence each other.

It is only if we realize this that we will be able to build a real "peace movement".

For the international set

by Thia Fuller

This is a plug.

The **International Gay Penfriends Club** (IGPC) just published its first "issue"—three sheets of xeroxed paper with an explanaion about the organization, a list of 11 men and two women who want Canadian penfriends, and guidelines for reading and writing penfriend information.

The "penfriends" are in 11 countries, from Pakistan to Isreal to Spain to the United States. The object is to "exchange ideas, discover how others live and make durable friendships"—nothing wrong with that.

One of the good things about a venture like this is that people in countries that are very oppressive to gays can communicate with gays in other countries.

What you do is send a letter to someone on the list through the Penfriends Club. They send your letter on to the person you choose; after that it is up to that person to write you back with their address.

Easy, hmmm?

The problem is, how will these people get hold of or even hear about something like IGPC?

Since it provides a free service, in Canada IGPC has to save money by sending its lists solely to Canadian organizations and social services, who are then asked to distribute it to interested members.

IGPC's effectiveness will be restricted by the number, size and visibility of gay organizations in different countries—or the scope of word-of-mouth communication. Still, it's a fast, easy way to create individual links.

Maybe when their next list "comes out" in three months, the list of penfriends will be longer—with, we hope, a larger ratio of women.

Find yourself a list at Lesbian and Gay Friends of Concordia (LGFC) or Gays and Lesbians of McGill (GALOM) and write to your dream penfriend c/o IGFC at P.O. Box 81, station A, Longueuil, P.Q., J4H 3W2.

European penfriends—separate men's and women's lists are available from **The Penpal List**, *(Ref. QC), 1 Burnwood Dr., Wollaton, Great Britain, NG8 2DJ. Send your name, address, age, interests, languages—and two British pounds—and ask which list you want.*

*Gay women with disabilities—***GEMMA** *is an international networking group with a quarterly newsletter in print or on tape. Membership is eight International Reply Coupons per year. Write in English or French to GEMMA, BM Box 5700, London, Great Britain, WC1N 3XX.*

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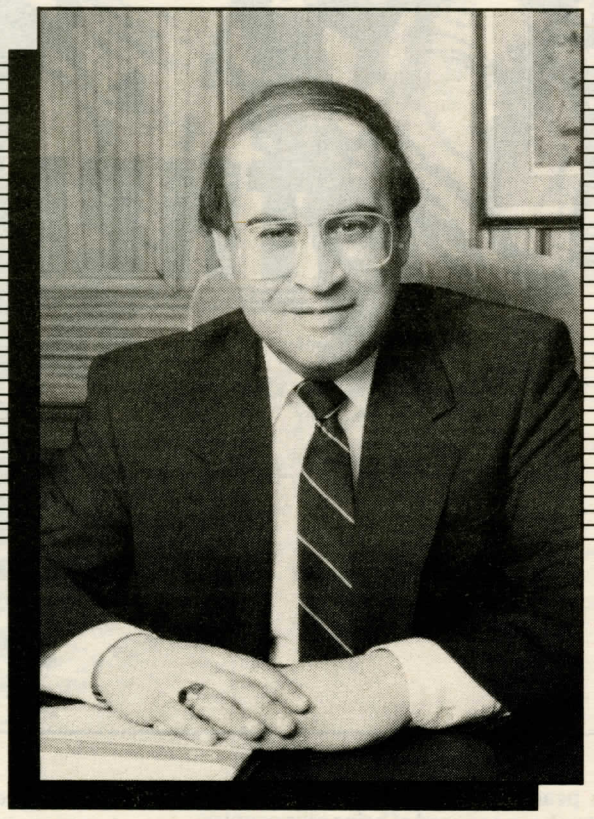

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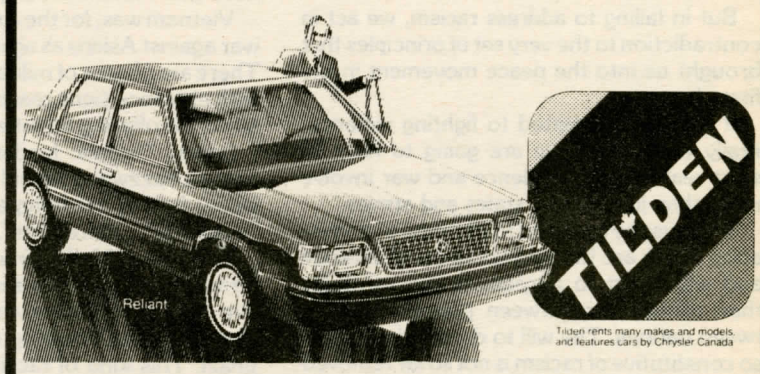

You want to spend your day off, skiing? So you set about renting a car and you find the prices are too high and furthermore, you have to have a credit card. So your plans to ski have just flopped.
We have negotiated with a car rental company (Tilden) in order to get special rates for students who wish to rent a car to go skiing.
The special rates are as follows:

CATEGORY	Student Rates	Regular Rates
Economy Car (Toyota Tercel)	*$29.00*	*$47.95*
Intermediate Car (Honda Accord)	*$33.00*	*$53.95*
Standard Car (Pontiac Grand Am)	*$36.00*	*$55.95*

These prices include unlimited mileage and all cars are 1987/88 models.
So if you're 21 years old or more, present your student identification card at any Tilden Rental Office in the Montreal region and their only request is a cash deposit... <u>No credit card is necessary.</u>
By renting a car, you get a free day of skiing at Mont St-Sauveur, Avila or Jay Peak. Have a good ski!
For those of you who have to move, ask for the special student rates on all truck rentals.

Letters

Reductio ad absurdum?

to the editors

For the award of best example of simplistic argumention, bordering on reductio ad absurdum, I nominate Sara Terreault, member of the Concordia Animal Rights Association, for her statement that "If animals are so thrilled to be (in the circus), why are they in cages?"

As any serious student of animal behavior will attest to, it is impossible to infer thoughts, feelings or desires on the basis of a single behavioral referent. The fact that lions will high tail it out of their confines if left uncaged in no way suggests that these animals are unhappy with their lot. Pet owners know that if they leave the front door open and unguarded a good many of their dogs and cats will not hesitate to take advantage of the opportunity to make an unanticipated foray into the outer worlds. Most return, but some don't. Should we, using Ms. Terreault's logic, assume that those who do not return are somehow unhappy with their owners? I think not.

There is grave danger in anthropomorphizing. Without reference to a variety of objective, behavioral criteria, I, for one, have no way of assessing the validity of Ms. Terreault's claim that circus animals are unhappy with the claim made by Mr. Van Uhl, the animal trainer, that his trainees "love to perform." Perhaps lions rationalize that jumping through hoops and standing on their back paws for fifteen minutes a day is a small price to pay for being relieved of the burden of having to hunt for food. Perhaps they do find performing enjoyable. Perhaps lions do not care whether they spend their twenty hours of daily sleep—under a shady tree or in a cage. Who knows? The real crime comes from trying to construct argunments of the sort perpetrated by both Ms. Terreault and Mr. Van Uhl. The tendency to assume that an animal thinks and feels the way people do robs it of one of the very characteristics that defines its uniqueness: the conciousness of the species to which it belongs. If we are to attribute wants and desires to animals (and I believe we should), let us do it intelligently, without reference to the terribly chauvinistic attitude that animal cognition mirrors human cognition.

In closing, let me respond to those animal rights individuals who will interpret this letter as legitimiziong animal abuse. Emphatically, it does not. If circus animals are subjected to training procedures involving the application of pain, if they are housed in unsanitary and restrictive conditions, then let us amend these practices as quickly as possible. However, I do not feel compelled to argue for the abolishment of animal confinement simply because human animals find captivity aversive. After all, if we adopt this criterion, it becomes equally unethical to keep house pets. Let us recognise that the abuse of animal use for human benefit is a complex one that should be addressed with the respect it deserves. The use of spurious argument does not advance the debate, it merely keeps it wallowing in the mud of emotional rhetoric.

Joe Rochford
Part Time Faculty
Dept. of Psychology

Have a trilingual Easter

to the editors:

Easter brings us together to think about the death and resurrection of Jesus. Pilate wrote and put it in the cross. It read "Jesus of Nazareth, King of the Jews"—in Hebrew, Latin and Greek—a trilingual sign. Chief priests then told Pilate to change the sign to read:, "I said, 'I am King of the Jews.'" Pilate answered: "What I have written, I have written." (John 19:19-22)

Note two things. Pilate stood his ground and there was no complaint about the sign being trilingual—so unlike what seems to be in effect regarding language being used in Quebec. Look at the legal legislation and legal education situtaion in Quebec.

Recently Bourassa said that Anglophones prefer to be concerned with social peace than bilingual signs. Who doesn't want social peace? What would be wrong with at least bilingual signs? There are many immigrants in Quebec. Why not let them have signs in their own language? Why not have schools in both English and French people? Is the French language in such a delicate condition?

If trilingual signs were used 2000 years ago, where is the problem today? Mr. Bourassa and Mr. Ryan, are you listeniong?

Donna Thiel

All informed and nowhere to vote

to the editors

I went to vote (being a Commerce student) for candidates running for the Commerce Board of Directors. My name was checked in their computer list and I did not exist. I was unable to vote. The two people at the voting area said I had to present my contract. Since I have classes all day and the elections end today (March 10), I am not able to register my vote. I asked if the problem happens often and apparently it does. I believe this unfair for the students who want to vote and are denied this privilege due to computer problems.

Melissa Purino

White oligarchy or black dictatorship?

to the editors

On the subject of apartheid I wonder why white oligarchy is considered worse that black dictatorship. Would South Africans be better off with an equal opportunity oppresor? The terror tactics of the ANC have shown it to be not just ineffectual, but morally bankrupt. President Kenneth Kaunda of Zambia jailed advocatees of democracy for Namibia at the request of SWAPO.

I was heartened when Robert Mugabe became prime minister of the fledgeling nation of Zimbabwe which I though would be a true democracy. More recently I have heard him use the Nazi slogan: "One leader, one party, one people" in defense of his pllan to consolidate his power by making Zimbabwe a one party state at the cost of tribal polarization and civil war. He has placed his army under North Korean officers, doctrinaire communists known for their ruthlessness, in his brutal war against Mtabeleland.

In Nicaragua the Contras are no worse than the Sandinistas from who's ranks they defected. There can be no justification for atrocities committed by the Contras, but their conduct is no worse than the French Resistance or the Spanish loyalists fighting Franco.

The Sandinistas were waging a genocidal war against the Mosquito Indians, and have massacred refugees on Honduran soil, until they realized this was swelling the ranks of the Contras. Nicaragua is the most militaristic country in Central America and like Libya it hosts terrorist training camps and the PLO. Efforts to improve literacy are aimed at political indoctrination.

It would appear that Marxism is imcompatible with democracy, pluralism, and nonconformity. This sad fact is attested to by the Mtabele in Zimbabwe, democratic Namibians in exile in Zambia, the native people of Nicaragua, gays in Cuba and the Zulus in South Africa who have an anti-apartheid organization outside the ANC and are the targets of an ANC terror campaign. I hope you will be fair and publish this letter.

Brian Donaven

Women's Centre "clarifies"

to the editors

We feel that the position held by the Concordia Women's Centre was not appropriately represented in *the Link*'s article, "Fumes threaten centre," of February 9, 1988, and would like to clarify that position.

As both the Women's Centre and Cusaprint are of great importance to the university, we would like to see the necessary ventilation repairs effected immediately, that both may resume full operations as soom as possible. The Women's Centre was closed out of concern for the health of those using it. Our concern is equally for those using the print shop and collating area.

Temporarily closing Cusaprint to facilitate the repairs was one of several suggestions put forth by Susan O'Donnell at the time of your interview. Should this prove necessary, we believe that the employees of the print shop should be compensated for any loss of income incurred.

We are concerned for the health of all involved and thus urge the university to take action immediately in this matter.

Jillian Pedrick and Janet De Paiva
Concordia Women's Centre

***The Link* welcomes letters. Letters should not exceed 400 words in length, and may be edited for length, grammar or spelling, or for racist, sexist or homophobic content. All letters must be typed double spaced and signed, and must include a phone number—not for publication but for verification.**

Comment

In defence of National Geographic

The Link does exceed itself sometimes. As usual, we picked up last Tuesday's (February 9) issue to find out the "Cause of the Week", along with its attendant posturing and rhetoric from your bourgeois-left hacks.

Molly Shinhat's holier-than-thou diatribe regarding the National Geographic brings you to new lows. Employing stupefying leaps of logic, along with shoddy research and a racist arrogance, we hve Establishment-bashing of the most desperate kind.

In her lead-in, she makes a fallacious correlation between one man's ignorance and the existence of National Geographic—implying the latter is solely responsible for the former. Ignorant people can, and will, exist irrespective of any magazine and its efforts to the contrary. Further she implies that type of person is the specific market-target of the magazine. By extrapolation, she is including hundreds of thousands of scholars, academics, professionals, students and children in that group of ignorants. Thankfully, she remains outside it, so that she may light the true path for the rest of us.

Further, what gives Ms. Shinhat the right to assume all persons of w.a.s.p. extraction are of necessity ignorant, malleable imbeciles ready to lap up any fabrication of "truth"? Substitue the words "Asian" or "Muslim" whenever she uses w.a.s.p. and see how denigrating it is. Our enlightened Ms. Shinhat is lumping together and dismissing an entire block of people, a culture, in a patently racist manner—something she is accusing the National Geographic writers of doing.

And what is paragraph six (re: "The average w.a.s.p. person in this hemisphere has no conception of how images function in this part of the world, let alone how to critically analyse visual popular culture") doing in this article? She is talking about National Geographic, not "visual popular art". Of course *most* w.a.s.p.s don't critically analyse it. Neither do *most* Asians or Africans. A degree in art history is not a prerequisite for living a full and informed life on earth.

Ms. Shinhat's analysis of the magazine seems based, as she gives no citations to the contrary, on two articles from one issue produced 14 years ago. National Geographic has been in publication for more than a hundred years, during which time many thousands of articles have been written. Her use of one article is hardly a representative sample.

As to the magazine always giving an "over-generalized bird's-eye view": this is also woefully off the mark. An article several years ago concerned the island of Sumatra. Indonesia is an archipelago of 13,000 islands, with more than 400 distinct ethnic groups, cultures, and languages. Dealing with one of these 13,000 islands is over-generalizing? The ethnic groups and the issues addressed in that article were portrayed accurately, and not in the least "exotic, curious, primitive and simple". And yes, the photographs were "images with highly saturated colours that are both sensual and seductive". That's the only way the country looks. One of the writers of this letter, a photographer, has spent two years living in villages and towns of Indonesia (eight months of that in a village in Sumatra), and can attest to that article's accuracy in both regards.

It's true, too, that we rarely see any form of high technology associated with non-w.a.s.p. cultures. For the most part, high technology is a western development, not Asian or African. As we all know, high technology leads invariably to fewer jobs. In an over-populated Third World, developing labour-intensive industries is considerably more important to the jobless and starving, not supplying PC's to an educated oppressing elite.

As to the corporate and governmental affiliations of the board of trustees, this too is a fallacious straw-person arguement. Sure, some of those organisations are less than pristine. But on a larger scale, these same organisations, through National Geographic, fund research done by physicists, oceanographers, environmentalists investigating acid rain, and anthropologists like Dr. Richard Leakey, and women like Dr. Jane Goodall and the late Diane Fossey. Remove those trustees/-sponsors and a lot of that research would quickly come to a halt. Ms. Shinhat seems to believe it's preferable to remain ignorant as long as one is politically (to her) correct.

And regarding the advertisements in the magazine: the same issue of *the Link* had an ad for the Royal Bank. And in its previous incarnation as *the Georgian*, our hallowed student newspaper ran ads for Upjohn Pharmaceuticals, Playboy, DuPont, Alcan, Bell, Proctor & Gamble, O'Keefe, General Electric, and the "Pussy Galore" strip club (Nov. 12, 15, 19/ 1968). That's the corporate background of *your* publication, Ms. Shinhat.

And no, the article on gold didn't criticize the South African government. Why? Because it was outside the scope of the article. The article was about gold, not apartheid. Why didn't Ms. Shinhat talk about Reader's Digest in her article on National Geographic? Because it was outside the scope of the article. Sticking to the subject is part of journalism, which she has yet to learn much about.

Ms. Shinhat's own "myopic view", coupled with her racist, finger-wagging from atop her ivory tower, is unfortunately symptomatic of much of what appears in *the Link*—just as slanted, biased, and arrogant as what she thinks she sees in the National Geographic.

To paraphrase her last paragraph: w.a.s.p.s are allowed no existence oustide the spheres demarcated for them by Molly Shinhat. And *the Link* likes to believe it tells the reader, the looker, the whole story.

David J. Green
Rosetta Lombardi

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